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HISTORY OF ARMENIA

BY

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FATHER MICHAEL CHAMICH;

142132

FROM B. C. 2247 TO THE YEAR OF CHRIST 1780,
OR 1229 OF THE ARMENIAN ERA,

TRANSLATED FROM THE ORIGINAL ARMENIAN,

BY

B 965

JOHANNES AVDALL, Esq.

MEMBER OF THE ASIATIC SOCIETY OF BENGAL, &c.

TO WHICH IS APPENDED A CONTINUATION OF THE HISTORY BY THE TRANSLATOR FROM THE YEAR 1780 TO THE PRESENT DATE.

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Զի, և ազգս այս նախնականի, և քաջ՝ և արգասաւոր, ոչ միայն ՚ի բանս և ՚ի պիտանաւոր խոհականութիւս. այլ և ՚ի մեծամեծս ՚ի բազում՝ գործս արժանաւորս՝ զորս յիշատակեսցուք ՚ի կարգի պատմութեանս, յորժամ զորդի ՚ի հօրէ ծննդաբանելով ազգաբանիցեմք զբովանդակն ։

Մովսէս Խորենացի ։

Quippè natio hæc antiquissima non solùm consiliis utilibus ac prudentibus eximia fuit & fœcunda, verùm etiam ob multas res præclarè gestas gloriâ & laude digna; quas quidem ordine historiarum memorabimus, cum integras patrum propagines recensebimus.

Moses Chorenensis, lib. 1, *cap.* 1, *p.* 1, *ed. Whistonn.*

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HISTORY OF ARMENIA.

PART V.

THE ORIGIN OF THE BAGRATIAN POTENTATES.

THE Bagratians were descended from Abraham, by the line of Isaac.

The first of this family, who came to Armenia, was Shumbat, during the captivity of his race by Nebuchadnezzar. One of his posterity was the celebrated Bagarat, who lived in the reign of Valarsaces; and in consequence of his exalted virtue and eminent services was ennobled by that prince by the title of Bagarat the Bagratian. All members of his family from this time were universally known by the title of Bagratians.

Ashot was the first of this family that swayed the sceptre of Armenia. In him was verified the prediction of the blessed Moses Choronensis, who had declared to Isaac the Bagratian, that from his race kings should spring to rule

Armenia. To trace the cause more remotely, we might say, that in him also was fulfilled the promise made by God to Abraham, the great patriarch of his family, that kings should proceed from him, to govern not only the Israelites, but other nations. This had happened before in Armenia, by the kingly power being vested in the hands of the Arsacidæ descended from Ketura; and now again in the Bagratians from Sarah, of whose government we have now to record the events. In doing this we shall follow the same method as before, noting in each king's reign his contemporary pontiffs. We now proceed to give an account of Ashot, called the First, as being the first Bagratian king of Armenia, and grandson of Ashot surnamed Misaker.

CHAPTER I.

The reign of Ashot the First, and the pontificates of Zechariah and George the Second.

A. D. 856. Haican era 305. On the chiefs of Armenia being sent to Bagdad, of which we gave a detailed account in the last book, Ashot the son of Sumbat the Confessor, assumed the government of his tribe, the Bagratians, and exercised the power of general of the Armenians, under the pre-

fecture of Shekhey. In his public duties Ashot displayed such an amiable disposition that he was universally esteemed. Mild, unassuming, and at the same time eminently gifted with those talents that dignify human nature, every thing that he performed gave pleasure to all who were affected by it. His fame was not confined to his own countrymen, for foreigners from different nations, having experienced kindness at his hands, carried his reputation to their countries. It is also said, that those who from political or other causes were hostile to him, could not help avowing his worth and their regret at not being able to make him their friend. The Caliph of Bagdad, of whom we have had occasion so often to speak, having heard of the excellent character that Ashot bore, and desirous of shewing how he appreciated it, determined to confer on him the government of Armenia. For this purpose he sent to that country a chief named Ali Armeney, the son of Vahey an Armenian apostate, bearing rich presents, and splendid official robes, and directed him to invest Ashot with the supreme power. This occurred in the year of our Lord 859, or of the Armenian era 308. Hence commenced the Bagratian rule in Armenia.

A. D. 859. Haican era 308.

Ashot, upon his elevation to the government

A. D. 860. Haican era 309.

of Armenia, immediately proceeded to improve the condition of the country. He reorganized the army, increased the allowances of the military, and appointed his brother Abas general; a brave and skilful man, who afterwards greatly distinguished himself against the enemies of his country. Ashot sometimes resided in the city of Ani, which was built by his grandfather, and sometimes in Erazgavors, that is, Shirakavan in the province of Shirak. He had several daughters, the eldest of whom was married to Vasak the Seunian, otherwise called Gabur, by whom she had four sons, Gregory, Ashot, Isaac, and Vasil, or Vasak. All these we designate by the common name of Seunies from their father. The second daughter of Ashot was married to Gregory the Arzrunian, who was otherwise known as Derenick, prince of the province of Vaspurakan, a wise and valiant character. To these two, with Vasak the Sisaken chief, and his brother Ashot, were distributed the principal offices in the state. Likewise the three brothers, from the tribe of Seunies, Sumbat, Isaac, and Babken, were also kept near the person of Ashot. These individuals will be known in the course of the history by the name of Sisakans.

A. D. 861. Haican era 310. When Ashot and his chiefs had succeeded in bringing the country into a tolerably flou-

rishing state, it was invaded by an army of 80,000 men, gathered from different nations, and headed by Jahap the son of Sevada and grandson of Jahap, of whom we have before spoken, who had undertaken this expedition with a view to subdue Armenia and to seize upon the government. His army having arrived on the banks of the river Arax, encamped there. Here it was attacked by Abas the Armenian general, who had hastily marched at the head of 40,000 men to repel the invaders. In this conflict success declared itself in favour of the Armenians, the enemy being routed with great slaughter. So complete was the overthrow of the invaders, that of their vast army only sixteen, with Jahap their general, escaped. The river Arax, on the banks of which this encounter took place, was almost choked up by the number of the corpses that were thrown into it. The news of this terrible event spreading into the adjacent countries, caused the Armenians to be regarded with a feeling of terror. The site of the battle, from the number of the victorious army being 40,000, was henceforward called the Field of the Forties.

At this period a new Caliph succeeded to the throne of Bagdad. The Armenian chiefs who had been sent thither by Bulah, and forced by threats of torture outwardly to deny their

A. D. 862. Haican era 311.

faith, now petitioned the new Caliph to permit them to return to their native country. He kindly granted their request; when they set out for Armenia accompanied by Nana the Syrian deacon. On their arrival they publicly recanted their apostacy, and repenting of the sin they had committed, glorified the only true and just God.

At this period the Armenians situated in the division of the Greeks were much molested by Photius, the Greek patriarch at Constantinople, a very learned man, but who had obtained his election to the patriarchate by unlawful means. Photius renewed the old disputes about the council of Chalcedon, and called the Armenians Zanzalicians, or followers of Jacob Zanzalus. Zechariah the pontiff, on coming to the knowledge of this, wrote him a friendly letter, in which he explained the reasons which induced his countrymen to reject the council of Chalcedon. To this Photius made a very long reply, wherein he set forth the sound doctrine of that holy council, and declared, that whatever the Armenians had heard prejudicial to it was false. He also addressed Ashot the prince urging him to accept this council, and forwarding to him a piece of the wood of the true cross. This letter and relic was brought by Vahan, or Johan, the

Archbishop of Nice, who also received directions from the Patriarch, to convene a meeting of Bishops to discuss the matter in question on his arrival in Armenia.

Vahan being arrived, the pontiff and the prince consenting to what the former suggested, a meeting was held in Shirakavan, A. D. 862, H. E. 311, which was attended by Ashot and many eminent laymen. After many subjects had been treated of, Vahan delivered a long discourse concerning the trinity and the incarnation, and laid before the assembly fifteen chapters, containing an orthodox creed, the last of which decreed the acceptance of the council of Chalcedon. After the meeting was concluded, Isaac surnamed Miruth, and also Apicuresh, who according to Asolnik the historian, was bishop of Taics, having arrived at Shirakavan, opposed the proceedings which had just taken place, and raised much commotion in the nation. Zechariah the pontiff, however, by his prudent measures and praiseworthy example succeeded in quieting all murmurs, and bringing the Armenians to an union of religious sentiment. His conduct in these, as well as other affairs, gained him the respect and esteem of all. The Caliph having just at this time sent Hisey the son of the late governor Shekhey to visit the Armenians, and to enquire into their affairs,

A. D. 862. Haican era 312.

A. D. 863. Haican era 312.

the visitor was so much pleased with Zechariah, that he ordered a standard, on which was marked a cross, to be carried before the pontiff. This was an ancient custom, but for some time before had been suffered to grow into disuse. Zechariah was the author of many religious treatises, containing annotations on the Gospel, an explanation of the Songs of Solomon, with a few other works. After remaining in the pontificate twenty-one years he died. In his time flourished Hamam the monk, surnamed Arevelzie, or the Orientalist, who wrote commentaries on the Proverbs of Solomon, the thirty-eighth chapter of the book of Job, the 118th Psalm, and on a few other religious works. He was the author of some treatises on grammar, and a history of Armenia. None of his works have survived him. Two of his contemporaries, Gagik, abbot of the convent of St. Atom, and his deacon Gregory, conjointly wrote an account of the saints, with a work called Atomagir, or the book of Atom, which was used at the commencement of the daily church readings by the Armenians.

Contemporary with these was Johannes, a physician and very learned man, and great linguist, he wrote the life of Dionysius the Areopagite, and translated some few histories of the acts of certain saints.

A. D. 867. Haican era 316. At this period Basilius, an Armenian of the

family of the Arsacidæ was elevated to the imperial throne at Constantinople. It being the custom with all the members of this family, on their being invested with kingly power, to have the ceremony of their coronations performed by a Bagratian, Basilius on this occasion sent a chief of the name of Neketas, or Nicodemus, to Ashot, entreating him to come to him for the purpose of fulfilling this ancient custom. Ashot being unable from the nature of his situation, to perform this office in person, sent to Constantinople a splendid crown, which being received, Basilius testified much affection for him, calling him his beloved son, and making a treaty with him for the continuance of their friendship.

The pontifical chair being vacant by the death of Zechariah, George the Second, from the village of Garney was elevated to it. He was a prudent yet cheerful man, and managed the spiritual affairs of the people in a praiseworthy manner. A. D. 876. Haican era 325.

This pontiff, together with the chiefs of the nation, having observed with pleasure the satisfaction which Ashot gave all ranks of the people in the administration of his government, drew up a petition to the Caliph, soliciting him to appoint Ashot king of Armenia, promising at the same time not to fall off from their obedience to the authority at Bagdad, nor in any way A. D. 885. Haican era 334.

attempt to lessen the tribute which they were accustomed to pay. This petition was presented by Hisey, the visitor before mentioned; and the Caliph, well aware of Ashot's merit, to the great joy of all the Armenians consented to their prayer. He accordingly sent Ashot a crown, with the other ornaments of royalty. Basilius the emperor, on being made acquainted with this event, also sent him a magnificent crown. Ashot thus patronized by two emperors, ascended with great splendor the throne of Armenia. He immediately restored all the ancient royal usages, adding thereto what was required by the difference of the times. Every thing appeared to be renewed with the restoration of royalty. Armenia became again great and flourishing, no one remaining unemployed, and no place being suffered to fall into decay. Ashot removed the seat of his government to the city of Bagran or Bagaran. Having regulated anew the whole of the laws regarding the internal government of the kingdom, Ashot marched with a body of troops towards Mount Caucasus, where the people had recently broken out into rebellion. Having arrived at Gugars, he by conciliatory measures restored order there, and marching to Uti, effected the same there by the same means. On his departure he appointed regular governors

for these places, from whose skill and wisdom he could hope the best results. A short time afterwards, Ashot's son-in-law, Gregory the Arzrunian, proved disobedient to him, and assuming the government of the two provinces of Hier and Zarwand, openly revolted. A multitude of foreigners, however, who had taken up their residence in these provinces, disliking the conduct of Gregory, waylaid and killed him. He was thus punished by the hands of strangers for a fault which he had committed against his kindred, and this event, which under any other circumstances would have been viewed with horror, and visited with the most signal marks of the royal vengeance, was regarded as a public benefit, and the perpetrators of the murder were permitted to pass with impunity. His body was afterward brought to Vaspurakan by his son Ashot, who succeeded to all the honours and dignities of his father.

A. D. 886. Haican era 335.

Shortly after Ashot lost his other son-in-law, Vasak the Seunian, who died, and was succeeded in his dignities by his son Gregory Supan the Second. Marem the wife of the deceased, ever after lived in the greatest religious seclusion and monastic severity.

A. D. 887. Haican era 336.

Contentions now broke out amongst the people of Vanand and numberless were the fights that ensued. Abas the general proceeded thither at

A. D. 888. Haican era 337.

the head of a few troops and succeeded in reconciling them with each other. No sooner was this effected than the tribe of Gugars revolted. But Sumbat the son of Ashot, then governor of the town of Erazgavors, acting with admirable promptitude, gathered a large body of men, and attacking the rebels forced them to sue for peace. This being granted, Sumbat retired to the fortress of Shamshudey or Shamshuldey (or *the three arrows*) where he thenceforward resided.

A. D. 888. Haican era 337. When Armenia became quite tranquillized, Ashot set out on a visit to Armenia Minor, accompanied by the celebrated prince Mekhrick, and a detachment of troops. He first arrived at Sebastia, whence he passed to Constantinople, to exchange civilities with Leo the emperor, son of Basilius. His reception at this city was magnificent; Leo being at that time at war with the Bulgarians, entreated Ashot to afford him assistance, upon which Mekhrick, with the Armenians who had accompanied him, was directed to remain with the imperial troops until the conclusion of the war. Some time afterwards, when no longer required, Mekhrick returned to Armenia Minor, where he took up his residence.

A. D. 889. Haican era 338. On the return of Ashot from Constantinople he fell sick at a place called Carspar Aparaj,

near the province of Shirak. His malady increasing, he sent for George the pontiff, and received the sacrament from him; after which he caused large sums to be distributed to the poor at the church doors, and in hospitals, convents, and almshouses. His last hour approaching, he received a benediction from the pontiff, and then resigned up his soul, in the seventy-first year of his age. He had been in possession of the supreme power in Armenia for a period of thirty-one years, twenty-six of them under the title of prefect or governor, the remaining five as king.

His remains were afterwards brought to Bagaran, where they were interred with all the magnificence due to a monarch so much and so justly beloved. All the chiefs and bishops present at the capital appeared in the train of public mourners, beside a numberless concourse of clergy and laity, the whole attended with the solemnity and grandeur of a military procession. The troops also appeared in their peculiar costumes, and greatly added to the impressive nature of the scene. Three of his sons, David, Isaac, and Shapuh, followed their father's remains to the grave. His eldest son, Sumbat, was in Gugars, Abas his brother in Vanand.

CHAPTER II.

The reign of Sumbat the First, and the pontificates of Mashtoz and Johannes the Sixth.

A. D. 890. Haican era 339. SUMBAT the First, son of the deceased Ashot, according to hereditary right, succeeded his father on the throne. Immediately after the death of the late monarch Sumbat hastened from Gugars to Erazgavors, where he gave himself up to the violence of his affliction, mourning the distressing event which had deprived him of a father and the nation of a protector. Atirnerseh, the prince and governor of the Georgians, who was a Bagratian, having heard of the demise of Ashot, immediately came to Sumbat to mourn and condole with him for the loss they had sustained. This prince, with the consent of the pontiff and nobles, performed the ceremony of crowning Sumbat king of Armenia. Atirnerseh then went to Abas the brother of Ashot, who was then in the fortress of Caruz, to administer the same kind offices of condolence to him, as he had done to Sumbat. Abas, however, who had a secret design of supplanting

his nephew in the kingdom, immediately on seeing Atirnerseh seized him, put him in chains, and kept him a close prisoner, to revenge, as he said, the slight which had been put upon him by this prince in crowning Sumbat and overlooking his claims. He then declared himself king of Armenia, and having made partizans, took up arms to enforce his assumed right. Thus Armenia, which was just becoming happy and flourishing, was again exposed to all the horrors of a civil war, Sumbat having also levied troops to support his claim to the throne, to which he had been so recently elevated by the consent of the chiefs and pontiff. George the pontiff, interfered between the two parties, with a view to restore peace. He proposed to Abas to release Atirnerseh, and desist from hostilities against his nephew, when, through his intercession, means could be agreed upon to please all parties. The pontiff, to induce Abas to confide in his good faith, offered to repose in his hands the son of Atirnerseh, as a hostage, and his two castles as security for the sincerity of his intentions in endeavouring to procure an accommodation between him and Sumbat. Abas very craftily consented to all, until he had obtained possession of the two castles, when he despised both the pontiff and his intercession.

A. D. 891. Haican era 340. An appeal to arms now being inevitable, Sumbat issued orders to collect troops from every quarter of his dominions, and obtaining loans of cavalry and infantry from other powers, he advanced to the siege of Caruz, where his uncle and rival had shut himself up. Abas finding himself hard pressed, was obliged to make terms with Sumbat, who gave him his own son Abas as a hostage, on Atirnerseh being set at liberty. Sumbat then returned to Bagaran. Some time afterwards he erected a church in Erazgavors, which he called the church of the holy Saviour, or the Saviour of all. To this place he subsequently transferred the seat of his government. In the mean time Abas still continued to brood over his discontent, and began plotting against the existing government and the holy pontiff. He was at length discovered, and many of his creatures punished. Affected by the fate of the latter, Abas repented of what he had done, and asking forgiveness of the king and pontiff, thenceforward lived a praiseworthy life. On his death, which happened sometime afterward, Sumbat appointed his own brother Shapuh to the vacant post of general.

A. D. 892. Haican era 341. A detail of all these events having been forwarded to the Caliph at Bagdad, he approved of and confirmed all the acts performed by Sumbat from the period of his accession to

the throne. He also sent him a crown, with which Sumbat caused the ceremony of coronation to be again performed in a large assembly, held in the newly built church to which we before alluded. He then dispatched ambassadors to the emperor at Constantinople to renew the treaty which had been made by his father with the Greeks. The embassy was kindly received, and the emperor in return sent Sumbat suitable gifts. Thus was Sumbat firmly established on the throne of Armenia, provided with the means of answering every exigency, and supported in his dignity by the countenance of the greatest potentates at that time in the east. He improved and even extended his kingdom, being regarded, by both subjects and neighbours, with respect and esteem.

War, however, soon shewed his horrid aspect. Afshin the Persian governor of Atropatia, envious of the fame of Sumbat, and the favour he enjoyed with the emperor, invaded Armenia with a view to conquer it. Sumbat, however, hastily assembled an army of 30,000 troops and advanced against him. Here, without the effusion of blood, he succeeded in putting an end to the hostilities between him and Afshin. He soothed the irritated mind of the Persian by the mildness of his language, A. D. 89?. Haican era 342.

and after making a treaty of peace, each retired to his respective capital.

A. D. 895. Haican era 344. In the course of a short time, however, Afshin, unable to withstand the suggestions of his envy, on observing the growing greatness of Sumbat, regretted having made peace with him. He therefore again assembled his troops, and marched into the province of Nakhjuan, endeavouring to conceal his real object by spreading a false report that he had received directions from the Caliph to proceed on a different expedition. Sumbat, deceived by this report, had neglected providing himself with the necessary force to resist the invaders. When the real object of Afshin's enterprize became apparent, Sumbat was obliged to retire into a fort. From hence he dispatched letters to all parts of his dominions, directing forces to be immediately gathered to stop the progress of Afshin and his troops. Hereupon a large army was soon brought together, headed by the chiefs of the land, which advanced to meet the king at the village of Vijan, situated at the foot of Mount Aragaz. Here they were joined by a vast number of archers and lancers, who had come from the northern regions, led on by their respective princes. While the king was thus engaged in assembling an army, Afshin appeared to have no foe able to contend with

him. George the pontiff, anxious to extinguish the torch of war which had been so unexpectedly kindled, hastened to meet Afshin, and endeavoured to induce him to think of making peace with Sumbat. The Persian received the pontiff very amicably at first, hoping through his means to obtain possession of the king's person. He therefore sent him to Sumbat, to invite him to an interview. To this the king, by the advice of his chiefs, refused to consent, and when the holy pontiff returned to Afshin with this result of his mission, he was immediately put in chains. Afshin then advanced to the village of Dols, where he was met by Sumbat. A battle ensued, in which the former was completely beaten, and his troops put to flight. Afshin reflecting that a further continuance of the war would only prove destructive to himself, sent messengers to Sumbat, immediately after the action, requesting peace to be established between them, swearing solemnly that he would henceforward desist from all attempts to disturb the tranquillity of Armenia. This being done, he retired to Atropatia, taking with him the pontiff, still in fetters. Two months afterwards, however, he released him, on his paying a sum of money as a ransom. Sumbat did not long remain in a state of peace. His nephew Ashot, chief of Vaspurakan, instigated by ill advisers, revolted

from him, and proceeding to Afshin, endeavoured to obtain his support by presenting him with some valuable gifts, expecting in return that he should be able by his means to supplant his uncle in the throne. Afshin received him very courteously, yet permitted him to go back to Vaspurakan without forwarding his views in any respect. Gagik, the father-in-law of Ashot, being displeased with his conduct, and inspired with a little ambition, invited him and his two brothers Gagik and Gurghen to a hunting party, where he seized them all three and committed them to prison. He then assumed the government of Vaspurakan. Shortly afterwards he released Gagik and appointed him his deputy. Two years after this the inhabitants of the city of Duin rebelled, and Sumbat was obliged to advance with troops and lay siege to it. Shortly after it was taken, the city was visited by divine vengeance, for an earthquake overthrew all the buildings in it, by which many hundreds of the citizens were destroyed. So many perished by this dreadful event, that, the records state, a sufficient number of graves could scarcely be found for them. On this dreadful occasion Mashtoz the monk, who dwelt in the island of Sevan, wrote a letter of condolence to the survivors, which proved of inestimable comfort to them, and inspired

them with resolution to commence repairing their ruined habitations, in which they were kindly assisted by king Sumbat.

A. D. 896. Haican era 345.

At this period Ahmat the governor of Mesopotamia revolted from the Caliph, and assumed independent power in the country of the Alznies, the inhabitants of which, with those about Mount Shem, readily yielding him obedience. Ahmat, in an attempt to extend his authority to the country of Taron, was opposed by Vahan, the son-in-law of Shapuh the king's brother, who, in the meantime, had dispatched messengers to Sumbat to hasten with troops to his assistance. The king, zealously assisted by his chiefs, quickly assembled an army of 60,000 men, with which he hastily marched to the Mount of Taron. Whilst affairs were in this situation, Gagik Vaspurakan, whom we have just noticed as the father-in-law of Ashot the Arzrunian, secretly intrigued with Ahmat, and agreed to betray the Armenians into his hands, on the prospect of perhaps obtaining the throne through his perfidy. Gagik being well acquainted with the country, the king, quite unsuspicious, suffered himself to be guided by his advice. The Armenian army was then directed, at the suggestions of the traitor, to march to the southward, and encamp near the village of Thukhs. This being done,

Gagik sent a private message to Ahmat to bring his troops to the village of Thukhs. He then advised the king to proceed on his march, and guided the army into the most craggy and difficult roads near Mount Taron, where, to increase the distress of the worn out soldiers, not a drop of water was to be procured to quench the thirst which their fatigue induced: many perished through exhaustion, and others of drought; the remainder with much difficulty succeeded in reaching, toward twilight, a stream near the village of Thukhs, where, as it had been arranged by Gagik, they were to encamp. No sooner had they arrived here than they threw themselves on the ground, and, overcome by fatigue, soon fell asleep. Before morning dawned, Ahmat, to complete the scene which the industrious villany of Gagik had designed, arrived with his troops. On their approach the Armenians were roused from the repose which they had hoped to enjoy, and flew to arms. Ahmat's men rushed to the attack, and were bravely met by Sumbat the king, supported by a few warriors who had hastily armed on the first alarm. The progress of the assailants was stopped by this gallant band, giving time to the Armenians to arm and meet this unexpected attack. Hundreds rushed to the support of their king

and gave a turn to the fortune of the fight, and the enemy commenced a flight. At this juncture Gagik, who dreaded the issue of the conflict, as it appeared to lean toward the Armenians, suddenly exclaimed to his attendants to destroy his tent and flee; "for," says he, "innumerable are the foes who beset us!" The Armenians hearing him call out in this manner, and not dreaming of his deceit, conceived that all resistance would be vain against the numbers which Gagik mentioned, and they therefore joined in the flight. The king, finding himself deserted on all sides, also fled. His nephew, however, Ashot the Seunian, accompanied by fifty men, continued on the field, and after gloriously contending for a long time, and killing numbers, fell together with most of his companions. Ahmat, far from being elated at the result of this action, returned to Atropatia, alarmed lest he should be cut off in his march by other bodies of Armenians. Gagik the traitor proceeded to the city of Van, rejoicing at the overthrow of Sumbat the Armenian monarch, to commemorate which he forthwith gave a great feast. Here, however, the vengeance of the Almighty overtook him, for whilst celebrating the success of his villany, he was assassinated by Gagik the Arzrunian, the nephew of Sumbat, whom it will be recollected,

he had some time before released from the prison into which he had previously thrown him and his two brothers. Gagik the Arzrunian was assisted in this black act by two Amatunians, who, immediately after committing the deed, accompanied him in his flight from the city. On the death of his unnatural father-in-law, Ashot with his brother Gurghen were released from prison. The country of Vaspurakan came again into the hands of Ashot, and he exercised the government of it until his death, which happened not long after. On this event taking place, Gagik his brother, the murderer of Gagik the traitor, succeeded to the government of Vaspurakan, which he exercised with the assistance of his other brother Gurghen. Shortly after this, Afshin, observing the weak state to which Armenia was reduced by the broils between the chiefs and the king, which had broken out some time before, conceived that the present was an excellent opportunity to crush Sumbat. He therefore again invaded Armenia: Sumbat, who at this period was, as we have above remarked, on ill terms with his chiefs, could offer no opposition, and was obliged to make peace with him on any terms.

This was at length effected, Afshin taking with him to Atropatia Sumbat's wife and daughter-in-law, Ashot his son, and Sumbat the son of his deceased brother Isaac.

George the pontiff, deeply grieved at these events, retired to the country of Vaspurakan, where he died after a pontificate of twenty-one years. His remains were interred in the burial-place of the convent of Zor, in the province of Tosp, in which was kept the rod of the holy Illuminator and a moveable altar, which it is said the Illuminator, when alive, always carried with him.

A. D. 897. Haican era 346.

Mashtoz the Second, from the village of Elivard, in the province of Cotais or Aragazote, then succeeded to the pontifical chair. He was originally of the convent of Makenoses, where he became deeply read in theology, and was noted for extraordinary devotion. From this place he afterwards removed to the island of Sevan, where he built a convent and church; the latter he named the church of the Apostles. Here he assembled a number of piously disposed persons, to whom he gave instructions in theology. Whilst residing here, some disputes broke out amongst the people, in consequence of the synod of Shirakanan having accepted the council of Chalcedon. On this occasion Mashtoz wrote a very severe animadversion on the conduct of the members of the synod, anathematizing them and their proceedings. In the course of a few years after this circumstance he became pontiff, but enjoyed that high honour only seven-

months, when he was removed from the scene of his labours by the hand of death.

A. D. 897. Haican era 346. He was succeeded by Johannes the Sixth, surnamed the historian, from the village of Dashonakert, a scholar and relation of Mashtoz. During his pontificate the kingdom suffered many calamities, an account of which he relates in a style as elegant as any composition that ever

A. D. 899. Haican era 348. appeared in the Armenian language. About this period, as this historian states, Sumbat the king assumed the power of conferring on Atirnerseh, the Georgian prince, the dignity of king of that people, performing himself the ceremony of his coronation, which produced much discontent in the kingdom. Many individuals having applied for redress of their grievances to Afshin, he marched against Sumbat, who thereupon took refuge in the castles and strong-holds of Taics. Afshin not being able to effect any thing against Sumbat, who had removed himself out of his reach, advanced to the city of Duin, where he behaved with marked kindness to the inhabitants, declaring that he had no enmity against the Armenians, but merely came in peace and love to visit their capital. In token of his regard and confidence, on his return to Atropatia, he left his son Devdat and his chief eunuch to reside for a time in Duin. When the consort of Isaac the brother of the

king heard of the departure of Afshin, by whom her son Sumbat was held as an hostage, together with Ashot the king's son, as we have before mentioned, she immediately repaired to the plains of Sharur by which Afshin had to pass, and there meeting him, presented him with rich gifts, representing that she was a widow, and imploring him to restore her son, to be the comfort of her lonely widowhood. Afshin was softened by the entreaties of the princess and forthwith delivered up her son to her.

When Sumbat heard of the departure of Afshin from Armenia, he came to the city of Ani, where he was met by the chief eunuch beforementioned, who in an interview he had with the king assured him of his regard and friendship. The eunuch then proceeded with troops to Phaitacaran, where he seized George the chief of the tribe of the Sevordies and his brother Arves, and martyred them both by the most cruel tortures.

Hence he rejoined his master Afshin in Atropatia, to whom he spoke in the highest terms of praise of Sumbat. Afshin displeased at this, rebuked him, which so irritated the eunuch that he contrived to effect his escape to Sumbat, together with Ashot the son of the latter, and his wife and daughter who, as we have related, had been some time

A. D. 900. Haican era 349.

before taken by Afshin as hostages. When Afshin learned the flight of these, he became infuriated, and immediately began to form an army to take revenge on Sumbat and the eunuch, but before he had time to carry his designs into execution he was attacked by a malady of a most malignant nature and died.

A. D. 902. Haican era 351. He was succeeded in his government of Atropatia by his brother Husuph or Iussuf, a man of a warlike disposition, and of the most mild and prepossessing exterior. In his mind, however, he was the most cruel and pitiless of men, on which account Sumbat avoided all communication with him, and wrote to the Caliph to cause all connection between them to cease; proffering to send the usual tribute, which had been heretofore sent through the governor of Atropatia, directly to Bagdad, and with the most scrupulous exactitude. The Caliph was pleased at the manner in which Sumbat addressed him, and in return sent him gifts of great value, among which was a royal crown.

A. D. 903. Haican era 352. The result of this communication with the Caliph served to sharpen the malice of Iussuf's naturally bad heart, and he marched into Armenia at the head of a large body of men, with a view to destroy Sumbat. The latter however had foreseen this event, and provided against it. He therefore prepared to meet

Iussuf with a force little inferior to the army of the invader. When Iussuf perceived this, he immediately proceeded to the city of Duin, whence he dispatched ambassadors to Sumbat, requesting all hostilities to cease between them, and proposing a treaty of peace to be made for their mutual security. This was effected, and war was for a time diverted from Armenia. Iussuf spent the winter in the city of Duin, during the whole of which, he and his followers were daily provided by Sumbat with provisions. On the approach of Easter, Sumbat came to Duin, and after conferring gifts of great value on Iussuf, sent him away with all respect and honour to Atropatia. About this period the king's two brothers died. The first, David, had been elevated to the rank of prince of princes, and the other, Shapuh, held the office of general. Sumbat's son Ashot then succeeded to the post of general. Armenia now enjoyed a little rest from the incessant troubles which had agitated her from the accession of Sumbat to this period. This tranquillity was a little disturbed shortly after by Constantine king of the Egerians, and son-in-law of Atirnerseh king of the Georgians, who upon some pretext, marched with a body of troops to the frontiers of Armenia. His father-in-law advised him against this hostile step, but Constantine persisted,

A. D 904. Haican era 353.

upon which Atirnerseh joined Sumbat, and they both attacked him, and obliged him to seek shelter in fortified places. Here he was glad to sue for peace, which having been listened to, several Armenian chiefs were sent to confer with him on the terms of peace. The ill-fated Constantine suspecting nothing extraordinary, readily admitted the Armenian ambassadors, who thereupon seized and bound him, according to the instructions they had received from Atirnerseh, and he was then sent to Sumbat. The Armenian monarch ordered him to be fettered and imprisoned in the castle of Ani, in Camakh. After remaining here four months in the strictest confinement, he was released and sent back to his country with all the honour and respect due to a king. Atirnerseh was sadly displeased with Sumbat for releasing Constantine, imagining that he did it for the purpose of annoying him. Under this impression he secretly determined upon revenge.

A. D. 907. Haican era 356. About this period much dissatisfaction was expressed by the chiefs against Sumbat for his increasing the yearly tribute. Hereupon a plot was formed for the purpose of taking away his life, composed of Hasan the Havnunian, who was the chief conspirator, his father-in-law, and fifteen other chiefs from the Havnunians and the people of Vanand. They disclosed

their intentions to Atirnerseh, promising in the event of their plot proving successful, to appoint him king. They then dispatched Hasan's father-in-law to the frontiers of Tashirs, where the king then was, and it was agreed that he should assassinate him, and immediately send notice of it to them, when they would advance into the province of Shirak at the head of their followers.

Hasan's father-in-law then proceeded to execute his mission, while his colleagues awaited in the city of Erazgavors the news of his success. The assassin easily obtained admission to the king on a pretence of business, but not finding a fit opportunity at that time to perform the act he meditated, he was obliged to defer it, still remaining near Sumbat's person. In the meantime by some means the plot was discovered, and the assassin immediately fled. Without waiting for any more information, Sumbat immediately marched at the head of some troops into the province of Shirak, where the rebels were to make their first appearance after the anticipated murder of the king. The conspirators, alarmed and confused at the discovery of their plot, fled to their strongholds in Taics, where they immediately commenced forming an army to oppose Sumbat. When the report of these events became ge-

neral, all ranks of people testified their abhorrence of the crime which was to crown the machinations of the rebel chiefs, and hundreds flocked to the king's standard to assist him in reducing them to obedience. Sumbat then marched into the territories of Atirnerseh, which he laid waste with fire and sword. Atirnerseh having formed a junction with the rebel chiefs, attacked the troops of Sumbat, but was repulsed with great slaughter. Sumbat then became the assailant, and Atirnerseh finding how unavailing it was to cope with him, implored peace. The king offered to grant it, provided that the rebel chiefs were delivered up to him. To this Atirnerseh consented, and forthwith advanced to meet Sumbat, with his head bowed to his breast by shame and sorrow, and beseeching forgiveness. Sumbat having taken the eldest son of Atirnerseh as a hostage for his father's future pacific conduct, released the fallen foe immediately afterwards. The rebel chiefs, however, were not so mildly dealt with. These having been delivered up to him, he put them in chains and took them with him to the province of Shirak, where having plucked out their eyes, he sent some of them to the Emperor Leo, the philosopher, and the rest to Constantine king of the Egerians.

CHAPTER III.

The continuation of the reign of Sumbat the First; the rebellion of Gagik the Arzrunian; and the calamities which Iussuf brought upon Sumbat.

A. D. 908. Haican era 357.

In the beginning of the year following the termination of the late rebellion, Gagik the Azrunian, nephew of the king, and chief of the country of Vaspuṛakan, revolted: aware of the nature of Iussuf's disposition, he first went to him, and engaged him in his interests, by complaints which he made against the conduct of Sumbat. Iussuf, only alive to his own advantage, eagerly espoused the cause of Gagik; and by an admirable stroke of policy in appointing Gagik king of Armenia, divided the country into two opposite factions, which he hoped would prove an easy prey when he chose to attack them separately: he knew that if united they were invincible. He therefore sought to ruin Sumbat's affairs, secretly contemplating the destruction of Gagik, when his rival should be crushed. Sumbat, observing the storm ready to burst over his head, sought to avert it, by sending to Iussuf the famous historian Johannes

the pontiff, bearing valuable presents, and entreating a continuation of their treaty of peace and alliance. Iussuf at first received the pontiff with demonstrations of peace and regard, but in the course of a few days, seized and confined him in a dark dungeon. He then prepared to march against Sumbat. In the spring of that year, every thing being in readiness, Iussuf and Gagik, with his brother Gurghen, having joined their forces, proceeded into Armenia. They first came to Nakhjuan, where they marshalled their troops and advanced to the country of the Seunies. Here they were opposed by Gregory the prince of that people, and nephew of the king, together with his brothers Isaac and Vasak. After a few skirmishes, Gregory found that he could do little against so large an army with the few men he had, and therefore retired to his forts. The troops of Iussuf then spread themselves over the whole of his province, and all whom they captured were put to the sword. They then advanced to the city of Duin. Gregory the Seunian, observing that all submitted to the conquerors as they advanced, came to Duin, and approaching Iussuf with great presents, sought to reconcile himself with him. The latter disdained to listen to him, but put him into close confinement, Iussuf then sent

to Sumbat, demanding the tribute of the country, and when he had received it, he marched suddenly to the province of Shirak, expecting to take the king by surprize. He was, however, mistaken; for Sumbat having received timely information, took refuge in Gugars, where he fortified himself, and determined to resist to the last extremity.

When Iussuf arrived in Shirak, and learned the flight of Sumbat, he became highly exasperated, and devastated the country with the most pitiless rage. He then returned to Duin, and Sumbat came to Erazgavors, where he passed the winter. Ashot the nephew of Sumbat, and general of Armenia, surrendered to Iussuf just after the return of the latter from Shirak. At length Iussuf's treasure for the payment of his troops was all exhausted, and he forthwith proceeded to extort money from Gagik and the other chiefs who were with him. He also released the pontiff, desiring him to go and collect from the clergy as much gold and silver as he could. The pontiff, having gathered a little treasure, paid it to the tyrant, and seizing a favourable opportunity escaped to the Aluans. A. D. 909. Haican era 358.

Iussuf again took the field against Sumbat, and having heard that the Seyordies assisted him, he sent messengers to that people, with A. D. 910. Haican era 359.

great presents to endeavour to allure them to his own interests. "If," said he, "Sumbat request you to join him, go; but in the hour of battle, cause a confusion in his ranks and leave him." This they agreed to do, and Iussuf then proceeded to the province of Nig.

Sumbat having collected an army, one part of which was composed of the Sevordies who had recently embraced the interests of his opponents, divided it into two parts, confiding to them the charge of his two sons Ashot and Mushel, and forthwith dispatched them to oppose Iussuf. The two young princes were not aware of the arrival of the enemy at Nig, and on their reaching that province, they suddenly fell in with Iussuf's army which lay encamped in a valley. Not being able to retreat without the most imminent danger, the king's forces had no other alternative than to proceed immediately to the assault. The Armenians fought with the most desperate valour, and victory seemed to hover over their ranks. But, alas! at the moment when the enemy had commenced giving ground, and the result appeared no longer doubtful, the base Sevordies, agreably to their stipulation with Iussuf, suddenly took to flight. Some immediately proceeded to their homes, the remainder, with the deepest villany, only retired out of the field

to take post to waylay the Armenian fugitives in their expected defeat. The defalcation of the Sevordies caused a panic to seize the remainder of the king's forces, who shortly after began to quit the contest, and provide for their safety by flight. Ashot, who commanded that part of the army where the Sevordies were stationed, was much dejected when he perceived their abominable treachery. By great exertion and valour he succeeded in effecting his escape, though at one moment he was entirely surrounded by the enemy. His brother Mushel also displayed an undaunted bravery in the action, at the close of which, being attacked by a host of foes, he gallantly cut his way through them and escaped off the field; but while he fancied he had cleared himself from all danger, he was suddenly surrounded and taken by the traitorous Sevordies, who, as we before stated, had taken post for the purpose of capturing or killing the Armenian fugitives. He was afterwards taken to Iussuf, who received him with expressions of the greatest satisfaction at his capture, and ordered him to be immediately fettered and placed in strict confinement. After this battle the troops of Iussuf and Gagik spread themselves like devouring locusts over the unhappy country of Armenia, destroying towns and villages with barbarian rapacity;

numbers of prisoners of both sexes were taken and brought to the city of Duin. Many of the chiefs conceiving that Sumbat's affairs were in such a state of disorder and ruin as to render all prospect of their restoration hopeless, made the best terms they could with Iussuf, and quietly yielded him submission. Their confidence in him was cruelly rewarded, for no sooner had they testified their obedience to his authority, than he contrived to make away with them, some by poison and others by strangling. Among those who perished by the violence and cruelty of this unprincipled character, were Gregory the Seunian and Mushel the king's son. Vasak, the son of Ashot the Sisakan, however, succeeded by an act of daring courage in escaping the fate of his unhappy fellow chiefs. Whilst in hourly expectation of being murdered he suddenly determined on making an attempt to rescue himself. In the dead of the night he made a sudden onset on the guards who were over him, and killing some and wounding others, cleared himself from his prison and fled to his province. When the ferocious Iussuf heard of this, he immediately directed in a storm of rage, the execution of some of the remaining chiefs. He intended also to murder Gagik his colleague and Ashot the general, but deferred this until he could get Sumbat into his power.

When Isaac and Vasak the Seunian heard of the death of their brother Gregory Supan, and the assassination of the other chiefs, they became alarmed lest the same fate should befal them. They therefore to avoid falling into the hands of the cruel Iussuf, immediately took their wives and families, with their mother Marem the sister of the king, and sought shelter in the isle of Sevan. When this was reported to Iussuf and Gagik, they dispatched a body of troops to take them. These, on their arrival on the shore of the sea in which the island was situated, began to prepare rafts of the cedar trees which grew in great abundance there, to effect a descent thereon and capture or dislodge the Seunies. Isaac and Vasak observing this, retreated by the opposite side of the island, and coming on the main land, directed their flight towards the north. The enemy's troops in the meantime landed on the island, and finding it deserted, proceeded in pursuit of the fugitives. The pursuit was continued with so much ardour by the enemy's troops, that Isaac and Vasak found it impossible to avoid them. They therefore determined to make a stand, and for this purpose they first deposited their families and property in a secure place, and then returned to meet their pursuers. These they

A. D. 911. Haican era 360.

attacked with the most resolute bravery, and fired by a recollection of the precious stake for which they contended, made the most heroic exertions. The enemy astonished by the valour of these two gallant Seunies, began to give ground, and after losing a number of their choicest men, were obliged to take to flight. Isaac and Vasak then returned to the place where they had left their families, withdrew them from their hiding place, and continued their route unmolested to the country of Uti, where they took up their residence in the strongest places they could find. Some time after, their mother Marem died, and her remains in the course of some few years were removed to the church of Sholag in Gelarcunies which she had built.

A. D. 912. Haican era 361. About this period Iussuf desired Gagik to take with him the Armenian chiefs and troops, and go to the fortress of Valarshakert, where he would join him and proceed to crown him king of Armenia. Gagik accordingly set out, accompanied by the Armenian troops and chiefs, but on his arrival at Valarshakert the inhabitants shut the gates and refused him admittance. Upon this the troops were ordered to storm, but the people having manned the walls repulsed the assailants with disgrace. On this Gagik in shame returned to Iussuf, whom he found

engaged in other thoughts concerning him. He had before perceived some distant intimation of Iussuf's design to take him off, and now by his conduct could no longer doubt of it. He therefore communicated his thoughts to his brother Gurghen, and they both determined to strive to withdraw themselves. They endeavoured to join interests with Sumbat, but it was too late; the king, deserted by his chiefs, being almost in a state of helplessness. Sumbat shortly after this retired to the country of Ararat, and fortified himself in Caput or the *blue castle.*

Iussuf seeing himself without a foe of any importance to contend with, Sumbat quite ruined, and Gagik a fugitive, determined to retain the government of the country. When spring came forward, he joined his own and the Armenian troops together, and proceeded to lay siege to the castle of Caput. Here the besiegers suffered an immense loss of men, occasioned by the determined bravery with which the besieged withstood every assault. Iussuf alternately advanced his own and the Armenian troops to the storm, but both were equally repulsed with the same slaughter. Sumbat observing the dreadful effusion of blood occasioned by these repeated attacks, directed his men to cease from

A. D. 913. Haican era 362.

the murderous discharges of arrows, which they poured without intermission on the besiegers, exclaiming "This slaughter is horrid, and I would rather myself perish than be the occasion of a further destruction of my fellow-creatures, though they are armed against me!" He then sent messsengers to Iussuf and offered to surrender, provided no harm was done to himself or those with him. Iussuf readily assented, and swore to keep the conditions proposed. Sumbat then came to the camp of his opponent, who received him with much outward respect. After a few days spent there, the king being apprehensive of the future designs of Iussuf, retired with his permission to the province of Shirak.

Shortly after this, Gagik, who as we have observed, regarded Iussuf with dread, privately withdrew from him, accompanied by his brother Gurghen, and took refuge in the strongholds of his native country Vaspurakan. Iussuf, on coming to the knowledge of their departure, in a transport of rage seized Ashot the general, and all the other Armenian chiefs who were with him, and put them in chains. Suspecting also that Gagik might find means of joining Sumbat, and thus raise up a formidable coalition against him, he found

means to entice the king into his power, bound him in chains, took him to Duin, and there confined him in a dark dungeon, where he remained for a whole year, scantily fed, and even without a bed upon which to repose his shackled limbs. His food consisted of bread and water, which was intermitted at times in order to force him to change his religion. At the expiration of a year after his return to Duin, Iussuf assembled his troops, and taking with him the king loaded with chains, advanced against the castle of Erunjak, where the wives and sons of the Sisakans and other chiefs had taken refuge. All his attempts to take the castle were ineffectual, which irritating his revengeful mind, caused him to exercise the most horrid barbarities on the unfortunate Sumbat. He caused him to be taken to a place where the Armenians in the castle could distinctly see all that was going forward, and there to be scourged, adding to this punishment every taunt that the wantonness of the soldiers could conceive or express. He then caused him to be tortured hourly, with a view to make him deny Christ. When the inhuman Iussuf found that Sumbat continued inflexibly firm in his faith, he ordered the ministers of his cruelty to increase the severity of his tortures, and to continue them until he died. All the variety

A. D. 914. Haican era 363.

of torment, which inhumanity could devise, was exercised on the wretched king. An handkerchief was thrust into his throat, just leaving sufficient space for as much respiration as would prevent his instant death; they then applied the most diabolical engines to those parts which nature causes us to conceal, and his torments were such that human nature shudders at the bare conception of them. Death at length relieved him from the cruelty of the fiendish Iussuf, yet did not the wretch conceive he had sufficiently gratified his vengeance. He caused the body of his victim to be taken to Duin, and there exposed to his subjects on a cross, after he had cut off the head. It is recorded by the historians of this time, that on the body being fastened to the cross there appeared on it a brilliant light, and that the earth on which it was exposed was gifted with the power of healing the diseased. These miracles had their due effect, for many of the heathens, observing them, embraced christianity. It is said, that during the torments which Sumbat suffered, a priest obtained access to him in disguise, and in the best way in his power, heard his confession and administered the sacrament. This memorable martyrdom of the holy and devoted king Sumbat took place A. D. 914, or H. E. 363. His reign, from

the death of his father Ashot to the period of his horrid murder lasted 24 years. Immediately after the death of Sumbat the troops of Iussuf by means of treachery got possession of the city of Erunjak, which they laid in ruins. After selecting the wives and sons of the chiefs, with the most comely of the inhabitants, they massacred the remainder. The former were taken to Duin where many perished through persecution. Shortly after this Iussuf having assumed the controul of Armenia, and placed Persian troops in all the cities and places of importance to overawe the people, set out on his return to Atropatia accompanied by a vast number of captives.

CHAPTER IV.

The reign of Ashot the Second, surnamed Erkat, or Iron.

On the departure of Iussuf from Armenia, Ashot the son of the deceased monarch, gathered a body of 600 men, all famed for extraordinary strength and bravery. With these he traversed the country, engaging, defeating, and expelling successively the Persian troops which Iussuf had left to guard his conquest. In a short time he became so powerful that he A. D. 914. Haican era 363.

was feared by all the neighbouring powers, and regarded with dread by Iussuf himself. Even the tyrannical Gagik, observing the signal bravery of Ashot, resolved to wave his claims in favour of the Armenian king, and to sweep the country of Vaspurakan from the pollution of the enemies of faith. The Armenians observing with gratitude the deliverance from the Persian controul, that was afforded them by Ashot, called him to the throne by the title of Ashot the Second. Many of the chiefs were however inimical to his just claims, and refused to pay him allegiance. They were a restless discontented crew, and filled the nation with noise and trouble by their repeated quarrels with one another, beside spilling a vast quantity of human blood in their frequent affrays. Gagik during these troubles advanced with troops to Nakhjuan, which he captured from Sumbat the Sisakan, who at the time of his attack was absent in Arzakh. He, however, to revenge the unprovoked hostility of Gagik, assembled troops and marched into Vaspurakan, where he destroyed many places. The peasants observing these acts of the chiefs, became insensibly inspired with the same love of disorder, and disdaining the subjection in which they had so long been held, broke out into rebellion; some of them having killed their masters took

A. D. 915. Haican era 364.

possession of their lands. Iussuf having at length received news of the anarchy into which affairs were sunk in America, levied troops and marched into that devoted country. The soldiers giving themselves up to the most unbridled licentiousness, wantonly burnt and otherwise destroyed every town and village they entered. The barbarities which they committed on the inhabitants were horrible in the extreme. Aged men and women were often tied together in pairs, and then together cut in halves. Pregnant women were frequently ripped open, and their unborn babes wantonly thrown into the air, accompanied by shouts of triumph from the inhuman soldiery. Infants sucking at the breast were torn from the arms of their distracted mothers, and their brains dashed out on the ground. Other cruelties at which we shudder, and wonder how they could ever enter the mind of man to invent, were exercised on the miserable inhabitants of this wretched country. A. D. 916. Haican era 365.

The motives which impelled Iussuf to countenance these barbarities were of a religious nature: for he was inspired with a desire of compelling the Armenians to renounce Christianity. In consequence of the courage with which they resisted all his attempts to shake their faith, and the fortitude with which they endured death in

defending it, a feast was appointed to be held in commemoration of them, on the 20th Marerey (May), or on the 3d of June according to the daily church readings. Three martyrs of this period are particularly mentioned in the old records, one named Michael, a youth of seventeen years of age, from the country of Gugars, and the other two, David and Gurghen, brothers of the race of Gnunians, the whole three remarkable for their beauty and the fine proportion of their persons.

A. D. 917. Haican era 366. During the time of this havock and desolation, the neighbouring nations made inroads into Armenia, destroying all the frontier provinces. The chiefs, instead of uniting against the common enemies, still continued engaged in their feuds, and what was left untouched by Iussuf and the other invaders, they brought to ruin.

A. D. 918. Haican era 367. In the mean time agriculture was quite abandoned, and the land remained untilled, the consequence of which was a sore and dreadful famine. Every one sought to make a prey of his neighbour, and the want of food was experienced to that degree, that villages, towns and cities were attacked merely for the purpose of devouring the slain. Notwithstanding this, hundreds died of absolute starvation, and it is even related that some individuals were actually eaten up alive by others who were driven to this madness by excess of hunger.

The emperor Constantine Biphyrogenitus having heard of these dreadful events, directed the Greek patriarch Nicholas to write to the Armenian pontiff Johannes, who had taken up his residence in the country of the Georgians, also to king Atirnerseh, and to Gurghen prince of the Aphlazes, to request that they would unite their efforts to bring the Armenian and Aluan chiefs to a state of peace with each other, in order to the restoration of order in their country. He also directed the patriarch to assure them of his protection and desire to cooperate with them in any measures that could be adopted to remove the horrors which then pervaded Armenia. Johannes being unable to effect any thing toward the amelioration of the condition of the country, unassisted by other means, wrote to the emperor Constantine and his colleague Romanus, in the month of November, A. D. 920, H. E. 369, in the name of his countrymen, and after relating all the calamities which they had suffered and were still suffering, besought that they would aid them; and on his own part requested they would assign him a secure retreat in Greece, by which he evinced that he perfectly agreed with them in regard to religious matters. Constantine, upon the receipt of this letter, sent a prince of the name of Theodorus Basili-

A. D. 919. Haican era 368.

A. D. 920. Haican era 369.

cus into Armenia, bearing an invitation to the pontiff and Ashot the king to visit Constantinople, for the purpose of conferring on the best means of restoring order in their country. Something prevented Johannes from accepting this invitation, for he was obliged to proceed shortly afterwards to the province of Derjan in Upper Armenia, which was at that time under the dominion of the Greeks.

A. D. 921. Haican era 370. Ashot, however, accompanied Theodorus to Constantinople, where he was received by the emperor with all the honour and respect due to a king. The chiefs who were in his suite, were also honoured according to the rank they held in Armenia. After remaining here a short time, Ashot was furnished with a body of Greek troops, and he forthwith returned to Armenia. In all the places through which he passed he was hailed with acclamations of joy. One city alone, Colb, showed hostility, but was speedily taken and delivered up to the spoliation of the soldiers. Colb originally belonged to Ashot the general and cousin of the king, who, it will be recollected, was then a captive with Iussuf in Atropatia. The inhabitants of this city, on its being taken by the king, escaped to other villages and towns which owned the jurisdiction of the captive general, and endeavoured to make head against the Grecian

troops. They were, however, speedily dispossessed of all their places of shelter, and their property confiscated. After these little disturbances were quieted, Ashot dismissed his Greek auxiliaries, and fixed the seat of his government at Erazgavors, where he was shortly after joined by his brother Abas, who had heretofore found a retreat in Georgia. In the mean time Iussuf, who had all along kept a watchful eye on the affairs of Armenia, finding that Ashot had succeeded in fixing himself on the throne by the aid of the emperor, produced a pretender to the crown in the person of Ashot the general, whom he released and caused to be proclaimed king. By this measure he hoped again to produce dissension and trouble amongst the Armenians. The general on his arrival in Armenia discovering the manner in which the city of Colb and his other possessions had been treated by the king, became highly incensed, and forthwith declared war against him. Here again the kingdom was divided into two factions, and all the horrors of civil war broke out. After many encounters, with various fortune on both sides, the king and his relation the general were at length reconciled by the interference of Johannes the pontiff. During the time of this civil war, Vasak the Gunthunian, chief of the Gugars,

seeing the division that reigned in the kingdom, declared himself independent. On the termination of the difference between Ashot and his cousin, the former, accompanied by his brother Abas, advanced against the rebel. Vasak, terrified at their approach, shut himself up in the fortress of Shamshildey. The king on his arrival found this place so strong that he could not hope to take it. He therefore spread his troops in small parties over the province, for the purpose of better providing themselves with provisions, and accompanied by 250 men, proceeded to the fortress of Askureth where he halted.

Vasak, having due information of all this, with great haste and secrecy collected a body of 4,000 men from Tiflis and the country about Mount Caucasus and suddenly laid siege to Askureth. Ashot was amazed at this unexpected event, yet determined to make a bold attempt to rescue himself from the danger that environed him. Having assembled his small party, he exhorted them to place their trust in God and his Son the Blessed Saviour, and then courageously led them on to attack the besiegers. Their assault was so sudden and vigorous that Vasak's troops were thrown into confusion and made very little resistance.

The king's followers made a dreadful slaugh-

ter, and those who survived had no other alternative than to throw down their arms and surrender: one half of these prisoners being infidels, Ashot caused their noses and ears to be cut off. The Christians were stripped and then released. As for Vasak, who also fell into the king's hands, he besought forgiveness with such humility and promises of better behaviour for the future, that Ashot was prevailed upon to release and re-establish him in his office of chief of the Gugars. The king then proceeded on a visit to Gurghen, prince of Aphlazes, with whom he remained during the winter. Immediately after the king had set out on his expedition against the Gugars, the general Ashot revoked his agreement to a reconciliation with his cousin, and forthwith took possession of all the towns and villages round the city of Valarshapat. He then raised an immense number of troops, and encamping near the village of Valaver awaited the king's return. News of these circumstances being conveyed to Ashot, he with the greatest diligence marched into Armenia, and coming unexpectedly at break of day, on the camp of the rebel general, attacked it with such spirit and vigour, that after a short resistance all therein took to flight, accompanied by their leader, who, unprovided against such a sudden

assault, with difficulty made his escape in a half naked state. The victors got an immense booty in the camp of the rebels. Ashot immediately afterward proceeded to Valarshapat. The rebel general took refuge in the city of Duin. Johannes the pontiff shortly afterwards again effected a reconciliation between them. About this period the king married Sevada the daughter of Isaac prince of the Gardmans. On this occasion Iussuf, who meditated a revolt from the caliph, and wished to obtain the assistance of Ashot in his projects, sought to conciliate his good opinion by sending him a splendid crown and magnificent royal robes, with a body of cavalry to be kept by him as his own troops. The king in return for these princely presents, sent Iussuf gifts of immense value. Ashot the general, restless, envious and discontented, again broke out into rebellion against the king; who, on the first news of it, assembled a large force consisting of his own troops, others furnished by his father-in-law, and the cavalry lately sent him by Iussuf, and proceeded against the rebel who was shut up in the city of Duin. On his arrival there he was met by Johannes the pontiff, who entreated him to suspend his operations against the city, promising to induce the general to return to obedience. But the king would not listen to him,

A. D. 922. Haican era 371.

and immediately ordered his troops to advance to the assault. The citizens of Duin repulsed them with great slaughter, and making a sally upon the besiegers on their retiring from this attack, completely defeated them. Johannes then again offered his intercession, which being accepted, peace was once more restored between them.

CHAPTER V.

The reign of Ashot the Second continued.

ASHOT some time after his succession to the sovereignty of Armenia, appointed a warlike and able man named Moses to govern the country of Uti. This individual, who was not entirely free from ambition, having observed the continual wars between the king and his rebellious cousin, assumed an independent power in Uti, and induced the inhabitants to follow his standard in invading Armenia. On the settling of the dispute with the general at the city of Duin, Ashot, accompanied by Isaac his father-in-law and the troops which had been employed against the late rebels, advanced to quell the revolt of the inhabitants of Uti. A. D. 922. Haican era 371.

Moses did not shun the encounter, but boldly pushed forward to meet him. Ashot first tried by mild measures to reduce him to obedience, and sent him messengers to propose terms. Moses rejected them with scorn, and sent back the messengers with disgrace. Ashot and his father-in-law then dividing their forces into two detachments made a rapid march and came upon Moses by surprise in the night. The assault being given, the rebel troops were struck with consternation, and after making very little resistance took to flight. Their leader with difficulty made his escape to the country of the Sisakans, from which he soon after departed and went to the country of the Zanars, where he succeeded in procuring a large body of fierce troops, with which he again made head against the king. Ashot, however, with that promptitude which characterized all his enterprizes, hastened forward to meet Moses and his new adherents. A battle ensued, in which the king having singled out the rebel chief from the midst of his troops, rushed impetuously upon him, and with a blow of his sabre clove his iron helmet and inflicted a deep wound on his head. He then dealt about his blows indiscriminately among the surrounding foes, and by his undaunted bravery so terrified them that they all sought safety in flight. In the

mean time Moses lay on the ground insensible, from the severe wound he had received, and after the flight of his followers was seized by Ashot and brought to the Armenian camp. Here he was severely punished for his rebellion, the king causing his eyes to be burnt out with a hot iron. Ashot then restored order amongst the people of Uti, appointing as governor over them an individual of the name of Amram, who in consequence of his gigantic strength was surnamed Zilik or the little bull. The king after quelling this disturbance returned to the province of Shirak.

While Ashot was engaged in the expedition against Moses, his brother Abas, whom he had appointed prince of princes, conspired with his father-in-law Gurghen the prince of Aghhlazes, to take away his life. On the king's return from Shirak to Erazgavors his capital, they hired a band of ruffians, and proceeded with them to that city for the purpose of perpetrating the dark deed they meditated. Ashot on their arrival received information of their intentions, and having no means of defeating their designs by opposing them, secretly withdrew with his family and the son of his unnatural brother Abas, to the country of Uti. Here he collected a large army, consisting of the inhabitants of Uti and Gugars, with some

auxiliaries from the adjacent nations, and marched at their head to Aphlazes the country of Gurghen, which he ravaged and almost ruined. In the mean time the two conspirators, Abas and Gurghen, not being aware of the flight of the king, proceeded with their ruffians to the palace, and finding that the object they sought had fled, they were seized with shame and fury. They plundered all the property belonging to the king that they could find in the city, and then proceeded to ravage the country like public robbers. When Ashot appeared against them with his troops, they boldly offered battle, but were worsted. Several fights subsequently took place between the two parties, but the king was always victorious, though not able entirely to subdue the rebels. In the end they were reconciled with each other, through the mediation of Vâsak the Seunian. Some time afterwards Ashot detected this same Vasak in an act of treachery against him, and immediately caused him to be seized, put in chains, and strictly confined in the fortress of Kayen.

When Isaac the father-in-law of the king heard of the imprisonment of Vasak, he became highly incensed, because that chief was one of his most particular friends; from this circumstance enmity broke out between Ashot and

his father-in-law, which was fostered by private slanderers on both sides. It at length rose to such a pitch that both flew to arms and prepared for a deadly contest. The chiefs at this juncture interfered, and produced a reconciliation between them, as between father and son, and caused them to make a covenant of peace solemnly committed to writing on both sides, and sealed by the sign of the holy cross. Having exchanged these papers, each returned in peace to his habitation. Immediately after this event Gurghan prince of Aphlazes, who still cherished a hatred against the king, and regarded Atirnerseh the king of the Georgians with no better feeling, broke out into rebellion and ravaged the lands of both princes. Ashot and Atirnerseh then joined their forces to subdue the rebel, who on his side had not been idle, for he had succeeded in inducing Abas the king's brother, and the old rebel Ashot the general, to join with him to oppose the two monarchs. The opposite armies soon met, and a battle was fought in which victory declared itself for the two kings; the troops of the united rebels being routed with great carnage. The defeated army took refuge in the vallies of Aphlazes, whither they were pursued by the royal forces and dreadfully harrassed by the incessant attacks that were made upon them.

At length the rebels were obliged to sue for pardon, and they promised if Ashot would desist from hostilities they would ever after prove obedient to him, and make good all the losses which they had occasioned to the partizans of the king.

While Ashot was engaged in settling this disturbance, another faction broke out, fomented by his father-in-law Isaac, in whose breast the embers of enmity against the king were still glowing. He secretly gathered a body of 8,000 men, whom he armed in the most perfect manner the times afforded, and advanced at their head into the country of Uti. Here the troops spoiled all they met, reducing the towns and villages to a state of the greatest ruin. Hence they marched into the province of Zoraphor in the country of the Gugars, where was the fortress of Kayen, in which Vasak the Seunian lay confined, with the wives of some rebellious chiefs. This Isaac attacked and captured, when he released Vasak and sent him to his own province. With the remaining captives and the property he found there he departed for other enterprizes, leaving a guard to preserve it in his name. He then advanced against another fort at a short distance from Kayen, which he took and put all the garrison to the sword.

The corn standing in the fields of this province, which at that period was not half ripe, he caused to be reaped, and afterwards finding the uselessness of it wantonly destroyed the whole by fire. With the booty he had made he then retired to the mountainous districts of the Gugars.

Just at this time Ashot was concluding a peace with the rebel Gurghen and his associates, when he received the sad tidings of all that had been done by his father-in-law Isaac. Thunderstruck at the intelligence, he hastily selected 300 of his bravest troops, and accompanied by a bishop and a few priests repaired to the province of Zoraphor. Having obtained information where Isaac and his forces lay he immediately proceeded towards him. Having ascended a hill near which Isaac was encamped, Ashot permitted his troops to take a little rest, and sent forward to the rebel to exhort him to make peace and restore the two castles he had taken, with the spoil he had collected. Isaac detained the bishop, telling him, "I will answer his message in person with my sword!" He then advanced and surrounded the hill on which the king and his few troops had taken post, placing his infantry in the front, and supporting them with his cavalry. The horsemen exhibited the utmost

contempt of the king's forces, advancing to and fro with the most careless indifference, as if they had completely entrapped him. On the rise of the sun, the army of Isaac exhibited a most brilliant spectacle from the beams darting on their polished shields and armour, and reflecting the dazzling light in every direction. Ashot, no way daunted by the formidable array before him, proceeded down the hill accompanied by only 200 of his men, the remaining 100 being completely exhausted by the fatigue they had undergone the preceding day. On advancing towards the enemy Ashot took the paper containing the covenant of peace which Isaac had previously made with him, and sanctified by an oath, and extending it towards heaven, appealed to God for judgment on the perjured. He then tied it to a small crucifix which he always carried with him, and gave the signal for the onset. Mounting their horses, the little band rushed with the most enthusiastic bravery on the rebels, and their exertions were crowned with the most complete success. So great was the carnage amongst the rebels that only two out of the whole escaped with life. These were Isaac and his son Gregory, who were made prisoners, and being brought into the presence of the king, he ordered their eyes to be plucked out, and then let them

go where they chose. Ashot then marched to Gardman, the province of Isaac, and subjugated the whole, thenceforward governing it as one of his own possessions. Shortly after this, the people of Gugars rebelled, but were soon reduced by the active conduct of the king. The whole of the kingdom now being in a state of tranquillity he returned to the city of Duin.

Ashot, however, was condemned to be in incessant action, for in the same year of his return from the conquest of Isaac, Zilik Amram, whom it will be recollected, he had sometime before appointed governor of Uti, revolted and allured the chiefs of that country to espouse his interests. Ashot, previous to receiving an account of this rebellion, had taken a small detachment of troops and set out for Uti on an excursion of pleasure. On the journey news of the change that had taken place in Amram's conduct were communicated to him. Ashot then proceeded to the king of the Egerians, who was in alliance with him, and requested assistance against the rebels. He was immediately furnished by this monarch with all the Egerian cavalry, with which he entered Uti. Here he found Amram encamped in a thick forest near the river Cur, with an immense army. As the position of the enemy's camp was

unfavourable to the proper exercise of Ashot's troops, the latter sought to decoy him from it. For this purpose the king brought his troops into a fortress near at hand, which was providentially unoccupied, the passages to it also being extremely narrow and easy to defend. Here the royal troops took repose.

In the mean time, Amram finding out the place where Ashot and his men lay, advanced with his troops and surrounded it, by which means the people within were unable to procure any kind of provisions, not even water, the fortress being on an acclivity. The troops of Ashot giving way to despair at the contemplation of their gloomy situation, entered into an agreement with the enemy to bind and deliver up their leader, provided they were permitted to leave the country unmolested. Ashot having coming to the knowledge of this became dreadfully alarmed, and in the middle of the night, mounting a very swift horse, got through the narrow passages of the fort, and darting into the midst of the enemy's cavalry, overthrew all who attempted to oppose him, and eventually made his escape. Amram enraged at this unexpected event then entered the fortress, and after plundering those who were within, permitted them to depart, to their native country. Ashot, in the mean time first took refuge in the castle

of Cakavacar and from thence sought shelter in the isle of Sevan, having gathered a body of 100 men who accompanied him to this latter place. Ashot was much dejected by the reverse which he had of late experienced, as he had no means of protecting his kingdom from the invasions with which it was threatened. One of his most attached chiefs, named George, of the tribe of Marzpetians, a man of great skill and courage, at the head of twenty men, traversed the country, and endeavoured to recruit the forces of his master, but met with very little success. The greater part of the chiefs, distrustful of each other, remained shut up in their strongholds, and studying their own private interests rather than those of their king or country. About this time Gagik, who had suffered much from the tyranny of Iussuf and Espuk the chief, assumed an independent power over the country of Vaspurakan. He also built a splendid city in the island of Akhthamar situated in the sea of Buznunia, and erected in it a magnificent church dedicated to the holy cross.

CHAPTER VI.

Continuation of the reign of Ashot the Second, and the pontificates of Stephen the Second and Theodorus the First.

A. D. 923. Haican era 372. WHEN Iussuf learned that Ashot had retired to the isle of Sevan, he sent into Armenia a chief of the name of Nusir, with directions to take immediate steps for the reduction of the whole nation and the capture of the person of the king. Nusir first arrived in Nakhjuan where he abode for a few days, during which, Babken the Sisakan came to him with a complaint against his brother Isaac, accusing him of having deprived him of his paternal inheritance. Nusir promised him redress, but directed him to wait awhile till the accused should come to him. Isaac however not coming as speedily as Nusir wished, the latter wrote to him inviting him to come to Nakhjuan. Isaac, not aware that his brother had made an accusation against him, accepted Nusir's invitation, and forthwith repaired to him with presents. On his arrival Nusir desired both brothers to accompany him to Duin, where he would

attend to their affairs. In his progress to this city he passed by the village of Carunj, where he was welcomed by the principal inhabitants. Nusir, quite unmoved at their demonstrations of respect, seized them and took them in chains to Duin. On his arrival at this city, he took the litigious Babken and his brother Isaac, and loading them with chains, threw them into prison, together with those he had taken at Carunj. He also meditated the seizure of the pontiff Johannes, but the latter, apprehensive of his safety, and warned by the phenomenon of the sun becoming suddenly and unaccountably darkened, on the second day of Nusir's arrival in Duin, and when he was aware there could be no eclipse, retired to the fortress of Beurakan, which was his own private property, and in which he had built a convent and a church. From this retreat Johannes wrote to Nusir supplicating him to permit him to reside in Duin without fear of molestation. Nusir consented, and even gave the pontiff an oath that he should be in safety. Some of the Saracens in the train of Nusir having represented to him that it was an unlawful act to give an oath to a Christian, he hastened to send a detachment of troops to seize the pontiff, fancying that the latter had addressed him from the convent of Ayrs. On the arrival of the soldiers at this

place they discovered that Johannes was not there; and being irritated by disappointment, and inspired by cupidity, they plundered both the church and convent. Not satisfied with this, they tortured the priests whom they found there, in order to discover if any treasure lay concealed. Having taken all that was possible for them to obtain, they left their unfortunate victims and returned to Nusir. The poor priests who had been tortured died a very short time afterwards, through the effects of their previous sufferings.

Nusir then sent forces against the fortress of Beurakan, but Johannes escaped from thence and retired to the city of Bagaran, which was then under the government of Ashot the rebel general, of whom we formerly related so much.

The troops of Nusir in the mean time prosecuted the siege of Beurakan. They assaulted it several times, but were always repulsed with great slaughter. They at length obtained possession of it by means of a traitor belonging to the garrison, who betrayed it to them. They put numbers of the inhabitants to the sword, and martyred many of the women whom they found therein. The wretch who was the cause of its capture received the due reward of his treason, being put to death by order of Nusir.

Some time after this, Nusir was recalled by Iussuf, and on his departure from Armenia he left an individual of the name of Bishr in his room. Bishr having received intelligence of the situation of king Ashot in the island of Sevan, selected from his army 1,000 powerful men, whom he armed as cavalry; and at their head pushed forward to attempt the capture of the island and king. He desolated all the country over which he passed. At some distance from the city, George the Marzpetian, of whom we before made some mention, at the head of twenty men fell in with Bishr's forces, and alarmed at their superiority of number, hastily retired into a secret place. Having conferred with his men, and finding all inspired with an equal abhorrence of the enemy, and devotion to their king and country, George determined, notwithstanding the few men he had with him, to attack the spoilers, confiding in God. Filled with enthusiasm in the cause in which they were engaged, the little band advanced to meet the 1,000 men whom Bishr had with him, and rushing to the assault with as much skill as courage, completely defeated them. A great number of the enemy was slain and the remainder fled. Out of the little party by which this gallant act was achieved only three fell, who were

subsequently buried with every demonstration of sorrow and respect which their conduct deserved. Having gathered the spoil from the slain, George and his men retired to one of their fastnesses, and having taken a little repose, recommenced their labours of protecting the country against those who sought to despoil it. Bishr exasperated at the disgraceful defeat he had lately suffered, assembled an immense force, and went in pursuit of George the Marzpetian. Not being able to discover the retreat of this individual, he marched toward the island of Sevan to endeavour to take the king who had retired thither.

On his arrival at the shore of the sea in which the island is situated he pitched his camp in view of it.

The brave Ashot was not daunted by such a sight, for he knew the quality of the men in his adversary's army. He forthwith prepared ten vessels, in each of which he placed seven archers, all so extremely skilful with the bow, that the smallest object at which they aimed their arrows was never missed. These vessels were directed to anchor along shore and abreast of Bishr's army, and gall them with continual discharges of arrows. On the approach of these vessels Bishr was astonished at the daring nature of their expedition, fancying

they would proceed to land troops to attack him. However, when they commenced shooting their arrows, his astonishment gave way to the most violent rage, for each arrow was guided with such precision that it never missed killing or wounding the object against whom it was aimed. Terror seized upon the soldiery, on their observing the skill of these redoubted archers, and at length, seeing that each moment added to their loss by the fall of their comrades, from the incessant discharges that took place, they all fled. This was a glorious feat, and the victors, on the retreat of Bishr and his troops, landed and found immense booty in their camp.

Bishr enraged at this failure of his expedition, marched against the fortress of Kelah, on which he determined to wreak his vengeance. Defeats however are like the visitations of domestic afflictions; one quickly follows another, and here Bishr met with a severer defeat than he had hitherto suffered. On the very day he laid siege to Kelah, and a few hours previous to his appearance there, George the Marzpetian with his seventeen followers, by some fortunate accident had marched into it. As soon as the besiegers commenced operations against the fortress, George with his men sallied out, and made a gallant charge upon them, marking their progress by heaps of slain. George

distinguished himself by a furious attack on Bishr, the legs of whose horse being broken by the violence of the charge, fell with his rider to the ground. By the assistance of his guards Bishr got another horse, and with difficulty made his escape, followed by all the surviving soldiers of his army. The victors obtained a great quantity of spoil from the plunder of the camp of the vanquished, and the bodies of their slain. George's followers were so much reduced by these repeated actions, that from this period they were obliged to discontinue their praiseworthy labours. In the mean time the garrison of the fortress of Kelah, observing that George had disbanded his followers, and being themselves apprehensive of the future operations of Bishr, took their effects with them and evacuated it. Bishr on hearing of this marched with his troops and took possession of Kelah and several other fortresses similarly abandoned, and assumed the government of the towns and villages dependent on them.

Nusir shortly after these events returned from Atropatia, and took up his residence in the city of Duin. He transformed the pontifical palace into a dwelling house for his servants, but pitying the condition to which the Armenians were reduced, he desisted from persecuting them as heretofore, contenting him-

self with the tribute which they were accustomed to pay to the Caliph.

Johannes the pontiff, on observing the degrading purposes to which Nusir had applied his palace, retired to Vaspurakan, where as we have before remarked, Gagik reigned independent. After a little rest here the pontiff set about carrying on a history of the events of Armenia, which he had previously commenced. Having finished it, he shortly after died; having presided over the church twenty-seven years and eight months. During his pontificate Thomas the Arzrunian flourished, the author of many valuable works, amongst which are memoirs of the Arzrunians, and a full account of the cruelties of Bulah and other interesting subjects. A. D. 924. Haican era 373.

Stephen the Second, from the island of Akhthamar, succeeded Johannes in the pontifical chair, but died in the course of a year after his election. Theodorus the First, a native of the same island as Stephen, then became pontiff. In the first year of the pontificate of Theodorus, Gagik of Vaspurakan, wrote to Tryphon the patriarch of the Greeks, and to the emperor Romanus, begging that steps might be taken to bring about an unanimity of religious opinions between the Greeks and Armenians. Neither the patriarch nor A. D. 926. Haican era 375.

the emperor answered his appeal to them; for they were aware from past experience that if they succeeded in bringing about what Gagik wished, it would not last long. Gagik was much grieved at their silence, but from that time only occupied himself in securing the tranquillity of his country.

A. D. 927. Haican era 376. Ashot the king observing the peace the nation enjoyed under the government of the Caliph's delegate Nusir, became happy and content. Shortly after, being reconciled with his brother Abas, he died; although in the bloom of his age. His reign lasted, from the martyrdom of his father Sumbat to his own death, fourteen years and a half. He enjoyed the high title of Shahinshah, or king of kings.

CHAPTER VII.

The reign of Abas, and the pontificates of Elishey the First and Ananias Mockazie.

A. D. 928. Haican era 377. On the death of his brother Ashot Ercath, Abas succeeded to the throne of Armenia, with the consent of all the chiefs, and of Gagik, who had assumed the title of king of Vaspurakan. Abas fixed the seat of his government at Cars or Ghars in Little Vanand; and shortly after

his elevation made a tour through the whole of his dominions, and with the assistance of the renowned George Marzpetian, cleared the country of all the hordes of depredators which had hitherto infested it. The kingdom now assumed a new aspect, every thing appearing to enjoy rest and peace.

Abas then proceeded to Duin, where he testified so much respect for the governor Nusir, and displayed such engaging manners, that the latter shewed him great kindness and regard: Nusir, on the king's account, caused the Sisakan princes, Babken and Isaac, to be released, and restored the pontifical palace. The latter, however, henceforward was never used for the residence of the pontiff. In the course of a short time the self-exiled Armenians, both clergy and laity, having heard of the state of order that again reigned in their country, returned to their native places. Many of the clergy who at this time came back to Armenia, had for a long period lived retired in the country of the Egerians. One of these individuals, Johannes an abbot, built the great convent of Camurjazor, in the province of the Arsharunians, celebrated for containing a crucifix which had the power of working miracles. On the death of Johannes, Polycarpus became abbot of this celebrated convent, and on the decease of the

A. D. 929. Haican era 378.

A. D. 932. Haican era 381.

latter, Samuel surnamed Emastak and Erajist succeeded to that dignity. Samuel was the author of a work named Tonapatchar respecting the ceremonies of the church. Another Johannes, a monk, is also celebrated in the annals of these times. Being exiled from Greece, together with many others of the clergy, he took refuge in the province of Shirak, where he built a convent called Horomosin. He also erected an inn for the accommodation of travellers, and was so extremely charitable, that he frequently deprived himself of common necessaries to relieve the poor. A hermit of the name of Sion about this time built the convent of Khilazor in the province of Derjan, and erected in it a church, which he dedicated to Saint Gregory. At this period the convent of Narek in the province of the Rushtunians, was constructed, where a number of very learned men took up their residence: among these, two are particularly famous, the monks Anania and Peter; the former an eminent philosopher wrote various works against the Thondrakenes, the latter was the author of valuable commentaries. Contemporary with these was the Monk Moses, a native of Taron, who built a convent called after his name in the province of Kharberd. The monks Sarkies and Stephen also flourished at this time; the former erected the convent of Hun-

A. D. 935. Haican era 384.

zens in Carin, and the latter that of Zakhazkar, in the province of Vaioz Zor. About this time the celebrated fraternity of Duprevank in the province of Shirak was formed, and the convent of Caputakar in Arsharunies built. A vast number of religious houses also was repaired at the expense of the king. The regulations which the monks inhabiting these convents were obliged to conform to were these: first, to continue at prayer the greater part of the twenty-four hours; secondly, to eat only once a day; and thirdly, to possess no private property. The following are a few of the priests, who were distinguished for extraordinary sanctity during this king's reign, viz. David, surnamed Mashkoten; another David of whom we shall shortly have to speak more at large; a red friar in the province of Zophs; and Abbot Varduk, principal of the brotherhood of Vank. The latter was very homely in his dress and figure, yet a strict imitator of our blessed Saviour in his manners. Some of the Armenian chiefs in the division of the Greeks also became greatly celebrated at this epoch, among whom we particularly notice Johan Gurghen, and his brother Theophilus. The former, in consequence of his valour and conduct, was appointed general of the eastern division of the Greek army, and in that situation performed

such services as procured a renown equal to that of Belisarius and Nierses the general. The latter Theophilus held the important office of governor of the Chaldies, in which he displayed considerable talent. The grandson of Theophilus was the emperor Johannes Chi-
A. D. 936. Haican era 385. mishkik. About this period Ashot the rebel general, and pretender to the crown, of whom we before stated so much, died; which event was quickly followed by the death of Gagik the Arzrunian and king of Vaspurakan, who had reigned twenty-nine years. His son Ashot, surnamed Derenik after his grandfather, succeeded to the government of Vaspurakan. Shortly after his accession, at the instigation of certain calumniators, Ashot removed his father's old general Abulkharib the Havnunian, a warlike and skilful man, from his office, and appointed one Sarkies in his room. Abulkharib hurt at this slight, raised up a powerful enemy against this king in the person of the prince of Hier and Zarwand, who, having entered into the province of Anzevazies with a large force, made horrid devastations. A little after this the prince captured Ashot Derenik and took him to Hier, where he threw him into prison; and whenever he had occasion to make excursions into the country on pleasure or business, he invariably caused the unfortunate Ashot to accompany

him, for the purpose of exposing him to the taunts and insults of his servants.

This conduct of Abulkharib and the prince of Heir drew upon them the vengeance of the church, for the Armenian clergy issued an anathema against them. This so much affected the former that he determined to liberate the captive, and for this purpose sent Ashot a message secretly, to direct him, on the first occasion, when he was taken out of prison to afford sport to the people of Heir, to make off with all speed to the sea side, where he would be in readiness to assist him. Accordingly on a certain day, when Ashot surrounded by the chiefs of Heir, was suffering all manner of ill treatment from them, which even was extended to blows, he all of a sudden suatched a club from the hand of one of them, as if in joke, and laying about him with all his strength, soon cleared a way, when putting spurs to his horse, he made for that part where Abulkharib attended him. The people immediately pursued, but Abulkharib and his followers coming between them and the fugitive beat them back. During the affray a huge negro of ponderous strength attacked the general, but the latter after a short conflict laid the assailant on the ground by a terrific stroke on the loins, and then trampled him to death under the feet of his

horse, Abulkharib drove the pursuers back to the city, and on their shutting the gates against him, he by an effort of wonderful strength, struck his sword deep into the wood of which they were made, and then quietly returned to secure the retreat of Ashot. Having joined him, they together proceeded to Vaspurakan, where Ashot again ascended the throne, and Abulkharib being shortly relieved from the anathema pronounced against him, was raised to high offices in the state. Ashot Derenick after a reign of fourteen years, died; and was succeeded by his youngest brother Abusahl Hamazasp. Just before the death of Gagik the first king of Vaspurakan, Theodorius the pontiff quitted this life, after ruling the church ten
A. D. 936. Haican era 385. years. He was succeeded in the pontificate by his brother Elishey, who made Akhthamar the seat of his spiritual government. After remaining in the pontifical chair five years, Elishey, by the calumnies which his enemies spread abroad concerning him, was deposed; and as by the church regulations no one could be elected during his life, the office was performed by deputy until his death,
A. D. 943. Haican era 392. which happened two years afterwards. Ananias Mockazie, head of the fraternity of Varag, then became pontiff. Shortly after this event Jacob bishop of Seunies began to disseminate

in Armenia doctrines subversive of all church discipline, asserting that the bishops were not bound to obey the pontiff. Ananias, to punish his contumacy, anathematized both him and his adherents, among whom were the princes and chiefs of the Seunies. Jacob in the course of a short time died, when the pontiff visited his diocese, and having brought the whole again to proper obedience, he revoked the anathema. He then consecrated Vahan from the province of Balas, archbishop of the Seunies, and permitted him to have a crucifix borne before him wherever he went. Ananias then returned to Akhthamar. During his pontificate David, bishop of the Mocks, of the brotherhood of the Aparans, became greatly renowned for wisdom and holiness, and on whose death many miracles were wrought by his relics. He was succeeded in his diocese by his relation Stephen.

It is related that the nephew of the blessed David, having taken a little earth from the grave of his uncle, proceeded to Greece, where by its means he wrought various miracles, and became so famous that he was universally styled Manglaut.

The emperors Basilius and Constantine, amazed at these wonders, greatly honoured the convent from which David originally came. They

sent to it by the hands of Manglunt the following relics; a piece of the wood of the true cross, a portion of the crown of thorns which was placed on our Saviour's head, a bit of the sponge from which he drank the myrrh at his last hour, some fragments of the nails with which he was fixed to the cross, some of his swaddling clothes, and remnants of the apron and other wearing apparel of the Virgin Mary, all set in a splendid gold crucifix. Stephen having received them from Manglunt, began to rebuild the convent to which David had belonged, and having finished it, erected within its walls an elegant church, and dedicated it to the blessed Virgin, wherein he deposited with all due solemnity the crucifix. To this crucifix St. Gregorius Narekensis subsequently addressed two harangues. About this period Abas the king of Armenia began to erect a splendid church in Cars, which occupied five years in finishing, being constructed entirely of polished marble. On the occasion of its consecration Ber, king of the Aphlazes, who was at enmity with Abas, marched into Armenia at the head of a large body of troops, and encamping on the banks of the river Cur, sent the following message to Abas. "I am come to consecrate your newly built church, for it would be an impropriety, while the Georgians are so near, for the Arme-

nians to perform that ceremony!" Abas irritated at this taunt, assembled his followers, and accompanied by George Marzpetian set forward, determined to chastise Ber. He halted that night on the opposite bank of the river near which Ber was encamped. In the dawn of the next morning George, selecting a few resolute men, crossed the river, and attacking the camp of Ber quite unexpectedly, threw it into the greatest confusion. In the mean time they were severely galled by showers of arrows which the Armenians on the other side, with the king, continually discharged. They at length were obliged to retreat. Ber, vexed at this defeat, rallied his troops in the course of that day, and on the following crossed the river, and took the Armenian camp by surprise. The greatest confusion prevailed, but Abas having by great exertion brought his men into some order, made such a stand that the enemy paused. The Armenians then inspired by a prospect of victory redoubled their exertions, and finally put the assailants to flight.

The most dreadful carnage followed: such of the enemy as escaped the sword were drowned in the river, or arrived on the opposite bank quite exhausted. Abas having crossed the river continued the pursuit until he captured the person of Ber, when he returned. He then

took the captive prince, bound in fetters, to the newly built church, and thus addressed him; "Ber, behold the church which thou in thine arrogance camest to consecrate. Satisfy thine eyes with its beauties, whilst thou now gazest; for by the Lord God thou shalt never see it again!" Then taking the unfortunate Ber out of the church, he caused his eyes to be plucked out. News of this doleful event reaching Aphlazes, the people were plunged into an agony of grief, and deputing their chiefs with great gifts, succeeded in making a treaty of peace with the Armenians, and obtaining the liberation of their eyeless prince.

A. D. 944. Haican era 393. From this circumstance arose various calamities to the Armenians, for the Greeks, on hearing of what had recently passed, fancied that they treated their ceremonies with contempt; on this account all the Armenians residing under the government of Greece were obliged to conform to the usages of the Greek church, and to make use of the benediction which was peculiar to that people. Those who submitted were confirmed again, and some even were rebaptized; but others who preferred their old ceremonies, quitted their habitations and took refuge in Armenia Major, in the frontiers of Shirak, and the Little Vanand. Those who escaped to the Armenians in consequence of

this persecution, if accompanied by babes who had been previously baptized according to the Greek form, caused that ceremony to be again performed; imagining that the Greeks baptize only in the name of man. These little variations being invested with more importance than they deserved, were the occasion of an eternal disagreement between the two churches, which has come down to the latest period, and will probably go on until Christianity itself shall cease to exist. At this epoch, if any of the more moderate among the Armenians proposed to bring the two nations to a community of religious sentiment, they were treated as, and even called schismatics. Abas the king having attained an advanced age died, after swaying the sceptre twenty-four years. He left two sons, Ashot and Mushel.

CHAPTER VIII.

The reign of Ashot the Third, embracing the period between the pontificates of Vahan and Catchick the First.

On the death of Abas, his eldest son Ashot, surnamed the charitable, ascended the throne of Armenia. The enemies of the kingdom beginning to make destructive incursions, Ashot A. D. 951. Haican era 400.

assembled a body of troops consisting of 2,000 men, all of undaunted courage and matchless strength, with which he completely tranquilized the country, and expelled the marauders. After this he increased his military forces until they amounted to 80,000 strong, over which he appointed Gore the son of the famous George, general. With this powerful army Ashot achieved many great exploits, and became the terror of the foes, and the glory of the friends of his country.

A. D. 961. Haican era 410. At the expiration of nine years from the accession of Ashot to the crown, the Armenian chiefs viewing with admiration the valour, prudence, and piety of their prince, invited the king and pontiff of the Aluans into Armenia, and assembling all the nobles of the kingdom with Ananias their pontiff, in the city of Ani, there solemnly crowned Ashot their king; this ceremony, from the various factions that had divided the country, not having hitherto been performed. Mushel the brother of the king, had contrived some time before to procure adherents from amongst the chiefs, and assumed royal authority in Cars; but on all occasions where they met he showed the greatest obedience to his brother, and assisted him when required. On this account and the ties of kindred, Ashot did not like to oppose the wishes of Mushel with regard to his assumption of independent

power. During the reign of this monarch, David chief of the Taics in the division of the Greeks, became greatly celebrated for his valour and conduct, and was much in favour with the emperor, who conferred upon him the government of that country. Some short time after Ashot assumed the royal authority in Armenia, that country was invaded by the Saracens, under the command of a chief named Hamdun, who had rebelled from the Caliph. Hamdun was defeated and killed in a battle fought shortly after his invasion; and the Caliph on being informed of it, was so pleased with the conduct of Ashot, that he sent him magnificent presents, among which was a double crown, and honoured him with the appellation of Shahi Armen, that is king of the Armenians. Ashot was much gratified by the countenance of so great a monarch, and continued in the practice of every virtue which renders a prince estimable. He much improved his kingdom, when leisure afforded him the opportunity of applying himself towards that object. He built the inner castle of the city of Ani, and fortified all the places of importance he possessed, raising, it is said, huge pyramids to commemorate his works. He derives his greatest fame however from his private virtues. Having built a number of hospitals, infirmaries, and almshouses, he

A. D. 962. Haican era 411.

A. D. 963. Haican era 412.

made it a point to visit them frequently; here he indulged in the greatest familiarity with the poorest; and even, it is said, often invited the sick, leprous, and maimed, to sit and eat with him at his own table. So unbounded was he in his donations to the poor, that on his death not a single piece of money was found in his treasury. Hence he was surnamed the charitable. His queen Khosrovanoish, (daughter of Khosrove) emulated the example of her husband. She performed many acts of charity, relieving indiscriminately the poor and sick, the clergy, and laity. She also built the two great convents of Sanahin and Haghbat, separated from each other by a very small distance, in order that the inhabitants of both might mutually commune with each other. Indeed, under the reign of Ashot, the convents in all parts of the kingdom were in the highest possible state of perfection. Among the clergy who flourished at this period, we must particularly mention the great Khosrove Anzevazie. In his youth he had not been intended for a religious profession, and therefore married according to the custom of the laity. He had one son Gregorius Narekensis, who, it is said, was as pious and innocent in his person as an angel. Shortly after the birth of this child, Khosrove retired to a convent, where he embraced a monastic life,

and in the course of time became bishop of the Anzevazies. He was the author of various theological treatises, besides a book styled remarks on the sacrifice of the altar, and a commentary on the common prayers, which afterwards was more fully treated on by Moses of Ezunka. About this period the pontiff Ananias died, having enjoyed that dignity twenty-two years, of which he resided five years in Akhthamar, and seventeen in Varag and Ani. He was succeeded in the pontificate, with the approbation of all, by Vahan of the province of Balas and archbishop of the Seunies, who took up his residence in the city of Arghina, on the banks of the river Akhurian near Ani, the seat of the spiritual government not having yet been established in the latter city. This pontiff having formerly acknowledged that the creed of the council of Chalcedon was orthodox, now proceeded to decree its acceptance publicly, by which he again brought the Armenian church into unanimity with the Greeks and Georgians, to whom he respectively made written communications through the medium of Theodorus the metropolitan of Melitiney. In the course of a short time, however, several forward persons arraigned the conduct of the pontiff upon this head, and refused to accept the council in question. An assembly having

A. D. 965. Haican era 414.

A. D. 969. Haican era 418.

taken place in the city of Ani, composed of the disaffected, they proposed to depose Vahan from the pontificate. The latter, perceiving the object at which they aimed, resigned, and retired to the country of Vaspurakan, where he was kindly received by Abusahl the king, who subsequently became of the same opinion as Vahan in regard to the above religious point.

A. D. 970. Haican era 419. On the resignation of Vahan, Stephen the third abbot of Sevan was elected pontiff, who immediately after fulminated anathemas against Vahan and Abusahl. Vahan upon this anathematized Stephen, who in a transport of religious fury, gathered a number of his clergy, and simply advanced at their head to take the former prisoner. Abusahl the king on the approach of this body, seized the whole, and confined them in the island of Akhthamar. He however released them after a short time, on their submitting to the will of Vahan, with the exception of Stephen, whom he imprisoned in the castle of Cotoroz where he died a few months after his arrival, and in the second year of his pontificate.

A. D. 972. Haican era 421. Catchick the First, bishop of the Arsharunies, then became pontiff, and established himself at the city of Arghina. Here he erected four splendid churches on a new plan, the architect of which was the celebrated Tiridates. He also formed a

large library here, in which were the principal works of all the authors then known. About this period Chumushkik Keurjan, an Armenian by family, and native of the city Herapolis, which from that circumstance was also called Chumushkazak, ascended the imperial throne at Constantinople; and during his life time appointed Basilius and his brother Constantine emperors. These two were descendants of Basilius the Armenian, and of the family of the Arsacidæ. Vahan the pontiff, although an exile in Vaspurakan, again endeavoured to effect an union between the two nations; and for this purpose held communications with these emperors. He subsequently died, having been in the pontificate fifteen years, reckoning the time of his retirement in Vaspurakan. Shortly after this event king Ashot the charitable died, in the twenty-sixth year of his reign; and three years after was followed by his queen Khosrovanoish. They left three sons behind them, Sumbat, Gagik and Gurghen. Not long after the decease of Ashot, Abusahl king of Vaspurakan died, and was succeeded by his eldest son Ashot, who was crowned in the city of Vahan. He had two other sons, one of whom, Gurghen governed the Anzevazies, the other, Sennacherib, the Rushtunians.

A. D. 977. Haican era 426.

CHAPTER IX.

The reign of Sumbat the Second.

A. D. 977. Haican era 426. THE eldest son of Ashot, on the decease of the latter, succeeded to the crown of Armenia, by the title of Sumbat the Second. The day on which his father died, he was crowned in the city of Ani, and forthwith proceeded to tranquillize the country, which had been thrown into a little confusion by the change of its ruler. He became exceedingly powerful, and was honoured with the titles of emperor and king of kings. In the year of our Lord 979, or H. E. 428, this monarch set about fortifying the city of Ani. He first surrounded it with a wall of exceeding great height and thickness, on which he raised lofty towers for the station of its defenders in case of exigency. He then caused a trench of amazing depth and breadth to be dug outside, so as to encompass all the city and works, the whole being faced with stone and bricks. This was a work of such magnitude that it took him eight years to finish it. In the city of Ani he built such a number of churches, that, added

to what were there before his accession, they amounted on the whole to the surprizing number of 1001. This circumstance gave rise to a curious practice in use with the common people of Armenia, who, on making a solemn assertion, would swear by the 1001 churches of Ani. Sumbat caused the foundation of a very large church to be laid in the city by the architect Tiridates, in the year 989 or 438; but was prevented from finishing it by the hand of death. During this time the great chief Gregorius Pahlavie, a descendant of St. Isaac and our holy Illuminator St. Gregory, rendered himself very renowned by his virtues. He resided in the province of Nig, and at his death left three sons, Vasak, Vahram and Tigranes. Vasak became general of the Armenians. His son was Gregorius Magistratus, who was the father of Gregory Vikayaser (lover of martyrs). On the death of Vasak, his brother Vahram succeeded to the office of general, and became greatly celebrated for his valour and piety. He built several convents. Contemporary with these flourished Gregorius Narekensis, renowned for his wisdom and sanctity. He had been brought up from his infancy in the convent of Narek, and in process of time became its abbot, from which circumstance he was surnamed Narekensis. This individual attempted to unite

the Armenians and Greeks by persuading the former to accept the holy council of Chalcedon. In consequence of this, several intolerant persons stirred up the nation against him, and disputes ran so high, that it was found necessary to convene a meeting of the chiefs and clergy in the city of Ani. Messengers were dispatched to Gregorius Narekensis to summon him to appear before the assembly to examine his religious opinions. On the arrival of the messengers at the convent of Narek, Gregorius received them with kindness; and ordered a repast to be prepared of roasted pigeons. The day being Friday, the messengers were offended when the pigeons were set before them, and addressing the abbot they said, "Doctor, this day is a fast, for it is Friday." Upon which Gregorius replied, "excuse me brothers, for I had forgotten." Then addressing the roasted birds, he said, "arise ye, and depart, for this day is a fast!" The pigeons then, wonderful to relate, expanded their wings and flew away. The messengers observing this miracle were struck with shame, and falling at the saint's feet implored his forgiveness. They then returned to Ani, and related to the assembly the wonder they had beheld, which astonished and confounded all. Many individuals recorded this miracle, and the monks of Narek

also took an account of it in writing. In the mean time St. Gregorius remained totally absorbed in religious meditation. He long ardently prayed to behold, with his bodily senses, the holy Virgin with the Son of God in her arms; and at length was gratified with that glorious sight. Filled with the Holy Ghost, he composed that wonderful book of prayers called Narek, the like of which has never till this time appeared in the world. He was the author also of several elegies and hymns. At the early age of twenty-six he wrote commentaries on the Songs of Solomon, and the thirty-eighth chapter of the book of Job. On his attaining his fiftieth year he died. In his time flourished St. Macar, son of the great Armenian prince Michael. He succeeded St. Macarius in the bishopric of Antioch, and performed many eminent works while residing in that diocese. He visited Germany and Flanders; in the latter country St. Simeon was no less celebrated. He was an Armenian, and the son of a general He was educated in a convent, where the favour of the Almighty was shown him whilst extremely young. He travelled through Italy, France, Spain, and the island of Britain, and at length died in the convent of Benedictines in the city of Mantua. For these two last saints see Hist. Book iv, c. 30.

A. D. 984. Haican era 433. About this period Mushel king of Carus, and uncle of king Sumbat died, and was succeeded in his authority by his son Abas. Abas, previous to his accession to the throne, bore the character of an ignorant and idle youth, but no sooner did he assume the reins of government than he displayed such talent and knowledge of religious affairs, that all those who knew him before were perfectly astonished. He immediately proceeded to institute schools for the instruction of the children of the poor, and devoting a considerable portion of his time to the detection and reform of abuses in his kingdom, rendered it a terrestrial paradise. His mother, a very devout woman, retired to a convent of nuns called Thirin, in which was a church formed of a single stone. Here she employed herself in prayers and meditations, and in the course of a short time was translated to God.

Immediately after this period Vaspurakan was invaded by Abuthelb chief of Golthen at the head of a large force. Ashot the Arzrunian, who then held the throne of Vaspurakan, alarmed at the approach of these foes, sent against them Abulkharib the nephew of the celebrated general of that name. Abulkharib, at the head of all the troops that could be mustered, advanced to the province of Chuash,

and pitched his camp at a place called Bakiar. The cavalry having let loose their horses to graze took repose. Whilst all was thought to be in the most perfect safety, Abuthelb with his army suddenly appeared and surrounded them. In this emergency Abulkharib succeeded in conducting his men into a fortress not far distant from his camp, and there prepared for defence.

The enemy's troops then plundered all they found in the deserted camp, and seized the horses which were straying about the place. They then approached the castle where the Vaspurakanians had taken refuge, and sent in a message, declaring upon oath, that they would not injure a single individual, provided all gave up their arms and came out. The beseiged, trusting to the faith thus plighted them, gave up their arms; but no sooner was this done, than violating the confidence placed in them, the besiegers rushed upon their defenceless victims, and massacred the whole with the exception of Abulkharib and two other chiefs, whom they took to their master Abuthelb. These were afterwards released, after being plundered of every thing valuable they had about their persons. Shortly after this event, the prince of Heir on his return from a visit which he had made to the Arsharunies, passed a village on the frontiers of Vaspurakan, where

he observed a number of beautiful Armenian boys, and immediately gave directions to the troops who accompanied him to seize and bear them off, which was done. Sarkies, one of the Armenian chiefs, being informed of this act of violence, set out in pursuit of the ravishers. Having overtaken them he demanded the restoration of the children, when they answered him with scorn and taunts. This exasperating him, he immediately rushed on the party, and fought with such skill and courage that he slew a number of them, among whom was the prince's son, and obliged the remnant to seek safety in flight. The boys were rescued and restored to their families. The prince of Heir, incensed and grieved at the death of his son, made an appeal to the governor of Atropatia, promising to give the latter whatever he might require, if he would revenge the death of his son. The governor of Atropatia, who had before resolved on the subjugation of Vaspurakan, readily assented to what the prince of Heir demanded, and assembling a vast army, of various nations, marched to the frontiers of that country. Here he halted and divided his forces into three bodies, intending to march into the interior the following day. One of these bodies was to proceed in an easterly direction, another

to the westward, while he at the head of the third would march between the two. He declared his intention to put every human being he found in Vaspurakan to the sword. The next morning, however, he was found dead in his tent, upon which his army disbanded and thus performed nothing. Shortly after Ashot the king died, after swaying the sceptre of Vaspurakan fourteen years. As he had no sons, the royal authority was exercised by his two brothers, Gurghen governor of the Anzevazies, and Sennacherib governor of the Rushtunians. In the mean time Sumbat king of Armenia, elated by the prosperity which he had of late enjoyed, became vain and arrogant, and disregarding all decency, and the regulations of the church, publicly espoused his own niece. At her death, which happened only a short time afterward, the king fell ill and quickly followed her. He was buried in the city of Ani, after a reign of twelve or thirteen years.

A. D. 989. Haican era 438.

CHAPTER X.

The reign of Gagik the First, and the pontificates of Sarkies and Peter surnamed Ketadarz.

GAGIK the brother of the deceased Sumbat, succeeded to the crown by his death, and

A. D. 989. Haican era 438.

forthwith assumed the title of Shahinshah. This prince was far wiser and a greater lover of peace than many of his predecessors. He was however by no means deficient in courage when occasion required a display of it, as was evident in his expulsion of several usurpers, who had by force taken possession of certain castles and cities, at the latter part of the reign of the late monarch. He was also a good and zealous supporter of the church, for he embellished his dominions with a number of public places of worship, particularly one in the city of Ani, which was so superb in its structure, and so magnificent in its decorations, that contemporary writers in a rapture called it an earthly heaven. His pious queen Catramitey, emulated the zeal displayed by her husband, by finishing the church of which Sumbat had laid the foundations, as before related. At this period the seat of the spiritual government of the Armenians was fixed in Ani, the reigning pontiff making it his residence, A. D. 992.

During the reign of this monarch, the emperor Basilius having seized a great number of the Armenians situated in his division, transported them to the country of the Bulgarians. Shortly after the Armenians united with the Bulgarians and revolted, having appointed as their general an individual of the name of Samuel, a native

of Derjan and a chief of the former people with whom he had been led into exile.

Hereupon a war ensued, in which Samuel defeating the Greeks troops, drove them out of the country, and assumed sovereign authority over the Bulgarians. The emperor then entered into negotiations of peace, to which Samuel agreed, on condition that the former bestowed upon him his sister in marriage, in ratification of the treaty, and as a surety that it would not hereafter be broken. The emperor appeared to consent, but in room of his sister sent a servant maid, accompanied by the metropolitan of Sebastia. Samuel and the chiefs of the Bulgarians having perceived the cheat, burnt the metropolitan alive. The emperor exasperated at this, marched in person to Bulgaria, but being met by Samuel and his troops was defeated. He however rallied his army, and in a second encounter overthrew Samuel and killed him. Another leader was immediately appointed, by whom the emperor was again defeated.

About this period the Greeks persecuting the Armenians who were in their power on account of the difference of their church ceremonies, much dispute arose, in which the former addressed letters to Catchick the pontiff. As these letters were full of insult and invective, Catchick A. D. 990. Haican era 439.

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disdained replying to them. Some of the friends of the pontiff, however, to his great displeasure, returned replies in his name, couched in the same unbecoming style as the epistle of the Greeks. Catchick after being in the pontificate 19 years died, and was buried in Arghina.

A. D. 992. Haican era 441. He was succeeded by Sarkies the First, a friar from the convent of Sevan. He was a man of the mildest manners and lowliest humility, and in the dignified situation of pontiff exhibited the simplicity of a hermit. Having discovered some relics of the Ripsimian nuns, he built a church near the principal church of Ani, and dedicated it to them. Contemporary with Sarkies, lived the historian Stephen Taronensis, called also Asolik or Asolnik, who by order of the pontiff wrote a history of Armenia from its origin to the year of our Lord 1000. Another distinguished individual lived at this period, Aristakes Lastivertensis, who wrote, in an elegant style, an account of the calamitous events which occurred in Armenia during his life. In the fourth year of the pontificate of Sarkies, and in the month of Caloz (December) a most dreadful earthquake happened at the same time in Hashtens, Khorzen, Zophs, Balua and Palin, which continued with intermissions for seven months, and caused dreadful distress in the kingdom, throwing down almost every ob-

ject above the surface of the ground. After this tremendous visitation of Providence had ceased, David chief of Taics, and who had been appointed governor of that country by the emperor, having at his disposal a large force, and observing that foreigners had usurped the government of Manazkert, marched against them, defeated, and drove them out of their unjustly acquired possessions. He then peopled it with Georgians and Armenians. The foreigners however, stung with anguish at the reflection of being dispossessed of what they conceived their right, hired troops from the Medes, Persians, and the people of Khorasan, amounting to 100,000 men, with which they again entered Manazkert. David, on receiving information of this, wrote to Gagik and Gurghen, kings of Armenia and Georgia, for assistance to expel the interlopers. Each monarch sent him 6,000 men, with whom he joined his own troops, and others that were furnished him by Abas the king of Carus, which formed an army amounting to 20,000 strong. David with this force then advanced toward the frontiers of Apahunians near Manazkert, and when he came in sight of the multitude that were in the ranks of the foreigners, he paused, being, as well as his men, somewhat fearful of encountering foes so much superior in point of number. The foreigners

A. D. 996. Haican era 445.

A. D. 998. Haican era 447.

observing this indecision in the army of the chief of the Taics, immediately attacked it. David's men then throwing aside all fear implored the aid of the Almighty, unsheathed their swords, and bravely met the assault. The combat was obstinately contested, but at length victory declared itself for David, who drove the enemy with prodigious slaughter to the gates of the city of Archesh. The victors then returned to the field of battle, and gathered immense spoil from the enemy's slain. This action only cost David's army five men.

A. D. 999. Haican era 448. The fame of this glorious engagement being spread abroad, greatly raised David in the estimation of surrounding nations. This excited the envy and jealousy of the chiefs of the country of Taics, and by an abominable piece of impiety they cruelly put an end to the life of their gallant governor, by poisoning him in the act of receiving the sacrament. David just before his death, having no children, bequeathed the country of Taics to the emperor Basilius. He then forgave his murderers and meekly resigned his breath.

A. D. 1003. Haican era 452. Immediately after this event Gurghen the Arzrunian and governor of the Anzevazies died, leaving three sons all minors, viz. Derenik, Gagik, and Ashot. Henceforward Sennacherib, his brother, reigned alone in Vaspurakan.

Some time previous to this, the pernicious doctrine of Thondrakians was revived in Armenia. This schism had its origin about 160 years before: its author was one Sumbat, a man of licentious morals, and who resided for some time in the village of Thondrak in the province of the Apahunians, whence he derived his surname Thondrakian. Sumbat was a layman, but assumed the habit of a bishop on commencing to disseminate his opinions. He taught that religion was a farce and the priesthood a cloak for cheats; that all authority was unjust, and that universal equality should prevail in the conditions of men. He was a voluptuary, and taught that sensual pleasure was the only positive good within the reach of man. Many people of both sexes embraced his mode of thinking, and took him for their instructor. His disciples were divided into three classes. The first residing with him at Thondrak were called Thondrakians; the second, living in the village of Thulail, were designated Thulailians; the third, people of the village of Khinus who took the name of Khinunians. This sect neither baptized, prayed, nor performed any of the sacred ceremonies of Christianity, despising all forms, although they still retained the name of Christians.

On the first appearance of this schism the Armenian pontiffs fulminated their anathemas against all who adopted it. It, however, continued to exist till the time of Gregorius Magistratus, who succeeded in completely rooting it out. Sarkies the pontiff, at this period of its revival after a partial death, issued an anathema against it.

A. D. 1019. Haican era 468. He shortly after died, after a pontificate of twenty-seven years. His successor was Peter the First, surnamed Ketadarz, brother of a former pontiff Catchick. He was a man of great wisdom and holiness, and enjoyed a high reputation in all the surrounding nations. He received the surname of Ketadarz from his having miraculously turned the current of a river toward its source. He was the author of several admired works, consisting of sermons, anthems, and elegies on the martyrdom of the primitive Christians. Some of his anthems were known in a collection called "*Children,*" to which succeeding writers made additions, enhancing their value by thus putting them in contrast with more modern compositions on the same subjects. In the second year of Peter's pontificate, Gagik king of Armenia died in ripe old age, after a prosperous reign of thirty years.

CHAPTER XI.

The reign of Johannes Sumbat.

JOHANNES, surnamed Sumbat, the eldest son of the preceding monarch, succeeded to the throne of Armenia on the death of his father. This prince possessed great abilities, but they were of that kind which were more calculated to shed lustre on the character of a private individual than to adorn the diadem of a king. In fact, Johannes was of an indolent habit of body, increased by his excessive corpulence, which prevented his ever engaging in military exploits, and he was entirely divested of all desire to distinguish himself as a warlike character. His brother Ashot was exactly opposite in disposition to the king. He had before displayed great talent for command, and a courage which feared no opposition. He also possessed a person admirably suited for the fatigues of war, large, well-proportioned, and of a majestic height. Ashot, despising the quiet nature of his brother's character, openly aspired to the crown. This coming to the knowledge of Gurghie the Georgian king, he

A. D. 1020. Haican era 469.

sent a congratulatory letter by his ambassador to Johannes, together with a royal crown, and thus recognized his right to the kingdom. Hereupon Ashot publicly declared his pretensions and flew to arms to support them. Considerable commotion then arose in the nation, but the majority of the people sided with the king, and flocking to his standard, quickly swelled his army to 40,000 infantry and 20,000 cavalry. Ashot daunted at this large force, fled into Vaspurakan, the king of which, Sennacherib, furnished him with a large army, with which he again entered Armenia, and marched toward Ani, near which he pitched his camp. Johannes, on the approach of his brother Ashot with this large force, felt alarmed; but the Georgian ambassador encouraged him to give battle immediately, declaring that he would bring the rebel into the king's presence with as much ease as if he were a kid. Battle accordingly was given, and during the fray, the Georgian, who was armed from head to foot, loudly called out for Ashot, daring him to single combat. The latter hereupon immediately proceeded to the spot where the challenger stood; a smart contest ensued, which ended in the defeat and death of the Georgian, who was literally divided in two by a terrific stroke given by Ashot on his head. The

latter then encouraging his men, drove the king's forces off the field, and pursued them to the river Akhurian. He then advanced and laid siege to Ani. The Pahlavie prince Vasak, and his brother Vahram, with the Georgian king, Peter the pontiff, and the Armenian chiefs, then interposed and effected a reconciliation between the king and his brother, obliging each to give the other an oath as a proof of their sincerity. It was agreed that Johannes should continue to reign, but that Ashot should act as his lieutenant. Peace was then made, yet many of the Armenian chiefs regarded Johannes with contempt and dislike. They found means to excite Gurghie the Georgian king against him, and the latter secretly sent troops to Armenia with directions to spread a snare for the king, and endeavour to capture him without coming to blows. This was done, and Johannes in a journey he was making to his winter residence, was seized and carried to Georgia. Here he lay in confinement for a few days, but on his giving Gurghie three castles he was released. Ashot in the mean time, tormented by the desire of reigning, began to devise means of attaining his ardently desired object. He determined to murder his brother clandestinely, and for this purpose he caused a trap to be formed in his bed-chamber, and

A. D. 1021. Haicnn era 470.

then taking to his bed, sent to Johannes to inform him that he was sick even unto death. The affectionate Johannes immediately set off to visit him, but no sooner had he advanced to the bed on which Ashot lay, than the floor gave way, and he was precipitated into the trap prepared for him. Johannes begged hard for his life, but it would have gone hard with him if one of the partizans of Ashot, and who was privy to his designs, had not relented. This individual, Apirat, a powerful chief, forthwith drew the king out of the trap and took him to Ani, where he placed him again on his throne, declaring that it was far better to have a quiet and wise king, than a ruthless though warlike tyrant. Apirat then, apprehensive of the future machinations of Ashot, avoided him, and taking his family sought refuge in Duin, then governed by the Caliph's deputy Apusvar. The latter, at the instigation of certain calumniators, regarded Apirat with suspicion, and inviting him one day to his house, on his arrival there caused him to be treacherously murdered. On the news of this fatal event reaching Johannes he became greatly grieved, and immediately provided for his family. He left two sons, Vasak and Abuljahap, the former afterwards married the daughter of Gregorius Magistratus, and had four sons, viz. Gregory, Hasan, Abuljahap and Par-

sick. The youngest of these succeeded Vikayaser in the pontificate. The ill conduct of Ashot, and particularly the dark plot he had laid against his brother's life, served to estrange most of the Armenian chiefs from him. On this account, and finding his enemies daily becoming more numerous, he retired to Constantinople, and having suceeeded in winning the good opinion of the emperor Basilius, obtained from him a supply of Greek troops with which he returned to Armenia. He quickly subdued the chiefs who had, with more than ordinary rancour, offered opposition, and ranging the country in his capacity of lieutenant, cleared it of all depredators, and in the course of his tour performed many gallant exploits. He then dismissed with appropriate gifts the Greek troops, and indulging in relaxation, gave himself up to the enjoyment of pleasure.

About this period the Scythians made an irruption into Media, from which they marched to Vaspurakan. Sennacherib the king, hereupon sent his troops under the command of his general Shapuh to oppose the invaders. These latter had a peculiar way of fighting; they always avoided a close combat, but keeping at a distance they had always a decided advantage, by throwing their arrows with such precision and quick succession that few could withstand

A. D. 1021. Haican era 470.

them. Shapuh observing this, instantly met the adverse army, and brought his men to the charge. The Scythians surprised at this unexpected assault, fled, and afterwards evacuated the country. Shapuh then returned to Sennacherib. The latter, on the issue of this short war, began to think of the prediction of St. Nierses, and sending for the chiefs of the country and his own relations, proposed to them to make over Vaspurakan to the emperor Basilius, and to solicit in its stead Sebastia with its dependencies.

All consenting, the king sent his son David to Constantinople as ambassador, to negotiate the exchange and bearing 300 mules laden with gifts of immense value. The emperor Basilius readily agreed to the proposal, and forthwith caused the proper papers to be gotten ready, wherein all the country of Sebastia, extending to the borders of the Euphrates, were conveyed to Sennacherib and his heirs. Basilius then, to shew his regard for David, adopted him as his son, and dispatched him back to his father with the news of the success of his negotiation. On his return Sennacherib made a regular transfer, properly recorded on paper, of Vaspurakan to the emperor, comprising 4000 towns and villages, ten cities and seventy-two castles, but he still retained the convents

in that country, with the lands appropriated for their support. After this was done, the king assembled his family, troops, and about one-third of the inhabitants, amounting to about 400,000 souls, with their property, and proceeded to take possession of Sebastia. This occurred A. D. 1021, H. E. 470. Sennacherib also carried with him the holy cross of Varag, and built a convent for its reception, which he designated the convent of the holy cross. Many of the clergy also accompanied him to Sebastia, among whom were several friars of Narek, who took with them the body of St. Gregorius Narekensis, and afterwards erected a convent which they called Narek, where they deposited their precious relic.

In a short time after, the Scythians, under their prince Tughril Beg, entered the province of Nig, where they committed horrid devastations, burning the churches, and forcing the inhabitants to deny their faith. On their advancing further into Armenia they were opposed by Vasak the Pahlavie, general of the Armenians, and father of Gregorius Magistratus, who, at the head of 500 men, issued out of the castle of Bujney to attack them. On Vasak's approaching the Scythians, a man of gigantic stature and strength, who in consequence of his prowess was called by his

fellows "the seven wolves," advanced from their ranks, and dared the Armenians to single combat. Vasak, hereupon, calling upon the name of the Lord, rushed upon the Scythian, and after a short conflict stretched him dead on the plain, having severed his head in two by a violent and skilfully directed blow. The Scythians, irritated at this spectacle, charged the Armenians, but being repulsed after a bloody fight, in which each side lost an equal number, they separated by mutual consent. Vasak then returned to a place called Serkevley, where he immediately offered up praises to the Almighty for the success with which he had withstood the invaders. While in the act of prayer one of the enemy who had concealed himself there, hurled a stone at him, which hitting him on the head, killed him on the spot. Vasak's brother Vahram succeeded him as general of the Armenians. After this the Scythians under Tughril Beg marched into Persia, which they entirely subjugated, and their prince took possession of the throne and reigned under the title of Sultan.

About this period a circumstance occurred which produced a very painful sensation in Armenia. An unknown individual continually wandered over the country, crying out in the most doleful tone, Woe is me! Woe is me! and there-

with foretelling the destruction of the kingdom. This sad event had been predicted a few years before by a monk named Johannes Cozern, who was the author of many valuable works, and composed many astronomical and chronological tables.

In these times of fear and dread the emperor Basilius having marched to Chaldea, Johannes the Armenian king, who had for a long time previous been in continual apprehension of a hostile visit from the Scythians, sent Peter the pontiff to him, to propose that if he could protect Armenia from these terrible foes, he would engage to deliver to the Greeks at his death the city of Ani, with the province in which it stood. The emperor consented to this, and received from Peter a promise in writing for the delivery of the city and province after his death. While the pontiff was with the emperor, Christmas came on, at which time it was customary to perform the ceremony of blessing the waters. On this occasion the emperor, who had been made to believe that the Armenian form of blessing was vain and ridiculous, directed Peter to perform the customary ceremony on a river that was contiguous. The holy pontiff then proceeded in presence of all to give the blessing, in the act of which, while he was pouring out the holy chrism, and making the sign of the

A. D. 1022. Haican era 471.

cross, the current of the river stopped, and the waters rolled back toward their source, to the astonishment of all the beholders. The emperor, on observing this miracle, was amazed, and bestowing the greatest honour and respect on the blessed pontiff, permitted him to return to his country. When the emperor on his return to Constantinople arrived in the province of Basen, a rebellion broke out amongst his troops, countenanced by king Sennacherib. The rebels appointed one Phocas emperor, which obliged Basilius to seek shelter in the castle of Mazdat. Shortly after, however, Sennacherib, being apprehensive of danger to himself in the event of these troubles, secretly murdered Phocas, and sent his head to Mazdat. All things then returned to their former state, and Basilius quietly proceeded to Constantinople. Two years after this event Sennacherib died, A. D. 1026, H. E. 475; at his last hour he directed his sons, David, Atom, Abusahl, and Constantine, to take his remains after his decease to Varag, and there to inter them, restoring to that convent the holy cross which he had formerly taken from it. This was accordingly done, and David his eldest son succeeded to the throne. Shortly after Peter the pontiff came to Sebastia and there resided.

A. D. 1026. Haican era 471.

About this period Constantine, the brother

A. D. 1028 Haican era 477.

of Basilius, and who had lately succeeded him as emperor, having fallen sick, directed an Armenian clergyman to be sought for and brought to him. His desires being complied with, a priest of the name of Kirakus was found and brought into his presence. As soon as the emperor saw him, he drew out of his bosom the paper formerly given by the Armenian king Johannes to Basilius, to secure the delivery of Ani, on certain conditions, which we before detailed, and delivering it to the priest, conjured him, in the name of the Lord, to restore it to Johannes; declaring at the same time that he never would consent to take advantage of the distress of that monarch. The priest received the document, but did not deliver it as directed, keeping it by him, to use on the first opportunity for his own private advantage.

Constantine died shortly after, and was succeeded in the imperial throne by his son-in-law Romanus the Third, who subsequently gave his niece in marriage to Johannes the Armenian king. On the death of Romanus, which occurred A. D. 1034, H. E. 383, Michael became emperor, to whom the iniquitous priest Kirakus gave that paper so solemnly entrusted to him by Constantine. Michael overjoyed at the contents of the document, conferred signal favours on the priest, and waited for

the death of Johannes to seize upon the lands stipulated to be given to the Greeks.

A. D. 1029. Haican era 478. In this year Abas king of Caruz died and was succeeded by his son Gagik. On the news of this event reaching Peter the pontiff, he quitted Sebastia, and proceeded to Cars, whence he returned to Ani. The inhabitants of this city, however, as well as the king, on the arrival of the pontiff, regarded him with an eye of suspicion, in consequence of the long period that he had been absent from them, which awakening in his bosom a fear for his safety, induced him to retire to Vaspurakan. Here he remained shut up in the convent of Zor four years; at the expiration of which, the Armenians, indignant at his continual absence from his duties, decoyed him into their power, and imprisoned him in the fortress of Bujney, where he remained one year and five months.

A. D. 1035. Haican era 484. Deoskoros, abbot of Sanahin, was then by order of the king appointed pontiff, but the bishops would not recognize his authority; neither would they permit his name to be mentioned before the altar, as it was customary to do with the reigning pontiff. The aspirants for the priesthood would not suffer him to ordain them, and indeed all the clergy were disgusted at his nomination. Deoskoros however, disregarding these public signs of

discontent, made himself still more unpopular, by ordaining and consecrating the lowest and vilest of the people, priests and bishops. He also restored several bishops who had been formerly expelled from their dioceses for their vices. The clergy observing these irregularities and disorders in the church, convened a meeting, from whence they issued an anathema against the king and chiefs who had raised Deoskoros to his undeserved dignity. The chiefs, together with the king, alarmed at the curse thus openly pronounced against them, wished to restore Peter to his pontifical chair. For this purpose they sent for him, and reestablished him in his office. On this occasion they also sent for Joseph the pontiff of the Aluans, and convening a meeting in the city of Ani, composed of 4,000 of the most respectable of the clergy and laity, appointed him to preside and examine the conduct of Deoskoros. The assembly having found Deoskoros guilty of what was alledged against him, degraded him from the clerical office, as also all those who had been ordained by him.

Some time previous to this, David surnamed Anholîn, nephew of Johannes, and king of the Gugars, greatly distinguished himself as a warlike and skilful prince. Having conquered the Armenian Aluans, he united that people with A. D. 1036. Haican era 485.

the Gugars, and reigned over both. The prosperity of David however excited the envy and jealousy of Apusvar the chief of Duin, who making an alliance with Tughril king of Persia, obtained troops from him, and at the head of 150,000 men invaded the country of the Aluans, despoiling every place as he advanced, and forcibly circumcising a number of his male captives. Elated at the success he met with, he haughtily sent a messenger to David requiring him and his family immediately to renounce Christianity and embrace Islamism. David on the receipt of this message, immediately dispatched ambassadors to the kings of Armenia and Aphlazes, to entreat them to join him with their forces in defence of their common religion. He also wrote to Joseph the pontiff of the Aluans, to join his camp with his priests, determined, as he declared, that both clergy and laity should at once perish or overcome the enemies of their faith. The Armenians and Aphlazes having joined his army, David set out at the head of the whole, and quickly met Apusvar on an extensive plain. Here David formed his order of battle, directing the clergy instead of arms to carry in their hands crucifixes and copies of the holy Gospel. The Persians then moved to the attack, and on their drawing near, the priests exclaimed, as if with one voice,

" arise, Lord, and help us for thy holy name!" The Christian soldiers on hearing this, as had been preconcerted, rushed impetuously on their foes, and with an enthusiasm that nothing could withstand carried death and destruction into the Persian ranks. Horrible confusion prevailed, and after a faint attempt to resist they fled in terror. For five days the Christians pursued the infidels, and slaughtered an immense number of them. Then gathering a vast quantity of spoil, they retired to their respective countries glorifying God for their success.

A. D. 1038. Haican era 487.

About this period the Greek governor of Vaspurakan attacked the city of Berkrey, which the Persians had recently taken, and having recaptured it, imprisoned its governor Khutrick; this individual sent news of this event to Persia, upon which a large force suddenly arrived before the city, and before proper measures could be taken for its defence, it was attacked and taken. Khutrick was liberated from his prison, and most of the inhabitants massacred. An Armenian chief of the name of Ganzie, having heard of this event, quickly levied a few troops from amongst his own countrymen and the Greeks, and suddenly entering Berkrey, took the infidels by surprise, and killed a great number of them. On the first alarm, however, a few of them with Khutrick ran to the citadel, in

which they shut themselves. Here they suffered horrible privations, being scantily provided with provisions and having no means of procuring water. The Greeks and Armenians knowing this did not trouble themselves about besieging them, but gave themselves up to the indulgence of pleasure. News of the capture of Berkrey having reached some of the Persian chiefs who were situated in its vicinity, they hastily collected their forces, and marching with the greatest secrecy and rapidity, took the city by surprise, and put to the sword every Greek and Armenian that fell into their hands. The brave Ganzie was amongst those who fell, but his son Tachat, with a number of others, succeeded in effecting his escape. Khutrick and his companions were then relieved from their confinement in the citadel; and so wild was the former in his rage, that having caught a number of Christians, he caused them to be butchered in a trench made for the purpose, until their blood filled it, when he satisfied his tiger heart by bathing in it. The following year, however, the Greeks again captured Berkrey.

A. D. 1039. Haican era 488. In this year died Johannes king of Armenia, after a reign of twenty years. He left one son behind him. Shortly after this event his brother Ashot died, leaving a son fourteen

years of age behind him. Two years before this David the Arzrunian, king of Sebastia, died, and as he had no male children, he was succeeded by his brother Atom, assisted in the government by his youngest brother Abusahl.

CHAPTER XII.

The reign of Gagik the Second, last of the Bagratian kings.

FOR two years after the decease of the late king, there was an interregnum in Armenia, occasioned by the different views taken by the chiefs respecting the propriety of filling the throne, and their endless feuds with each other. One of them, however, named Vest Sarkies, prince of the Seunies, having obtained a preponderating power and influence in the nation, aspired to the crown. While affairs were in agitation about the validity of his pretensions, the emperor Michael being apprized of the death of Johannes, sent an ambassador to Armenia to demand Ani and its province, according to the stipulation made by the late monarch. The Armenians refused to acknowledge the justice of the claim, upon

A. D. 1039. Haican era 488.

A. D. 1040. Haican era 489.

which the Greeks invaded the country. Four times, with immense forces, and aided by Sarkies, did they commit horrid devastations. On the fourth invasion, when the Greek army arrived in the province of Shirak, the Armenian chiefs assembled together and appointed the old Vahram, the Pahlavie general, to lead them against their enemies. Vahram then selected a body of 30,000 infantry and 20,000 cavalry, all strong hardy men, and forming them into three divisions, led them against the Greeks. A battle ensued in which the invaders were routed with great slaughter. So great was the effusion of blood in this fight, that on its flowing to the river Akhurian, it is said, the waters were dyed completely red. Some of the fugitives being pursued by the victors, threw themselves into the river before-mentioned and were drowned; others escaped into desert places, where they perished through want: the remainder implored mercy and were spared. When the news of the destruction of this army reached Constantinople, the Greeks determined to take the most signal vengeance on the Armenians, but some civil commotions breaking out amongst them immediately after, they were obliged to suspend the prosecution of their design. In the mean time Vest Sarkies continued plotting for the attainment

A. D. 1042. Haican era 491.

of the crown of Armenia, and by his machinations obliged the young Gagik, the late king's nephew, to flee the country. Hereupon Sarkies caused himself to be recognized king, and fixed himself in the city of Ani. Whilst this was going forward, Vahram the general, with his kinsmen and about thirty other chiefs, among whom was Gregorius Magistratus, the nephew of the former, met together, and called to their assembly Peter the pontiff, when they all agreed to call young Gagik to the throne. Hereupon they sent for him and bringing him into the city of Ani, there crowned him king of Armenia, in the sixteenth year of his age. This occurred A. D. 1042, H. E. 491. This prince, although of so immature an age, was, it may be said, ripe in wisdom. He was well skilled in the sciences, and deeply read in Greek literature, as well as the holy Scriptures. Having been in the hands of a wise and religious governor from his infancy, his mind had been early imbued with a love of wisdom and piety. In person he was of a commanding height and pleasing countenance, in natural endowments quick and penetrating, in manners open, candid, and courteous, and in habits abstemious, persevering, and prudent. In the disordered times in which he lived, and amidst the dissolute people with whom he was obliged

to be in constant intercourse, contemporary writers make use of a simile, and say he shone as the only precious stone his kingdom contained. The Almighty however had decreed the speedy destruction of the kingdom, and Gagik's virtues were not sufficient to suspend the operation of that award. When Vest Sarkies observed that Gagik was firmly established in the throne which he fondly hoped to possess himself, he began to fear for his own safety, and collecting his adherents, retired to the citadel of Ani. The king on being informed of this, went alone to Sarkies, and by his wisdom convinced him of the inutility of attempting to withstand his power, and persuaded him to evacuate the post he had taken. Sarkies with his followers then proceeded to the castle of Surmarey, but stung with anguish at the disappointment of his dearest hopes, he commenced depredations on the adjacent country. Gagik hearing of this was highly exasperated, and assembling a few resolute men, set out in pursuit of the rebel. Having reached him, he attacked his troops, beat them, and took Sarkies prisoner, whom he bound, and taking him to Ani, threw him into prison. Shortly after, however, the king was induced by the interposition of the friends of Sarkies to release him; nay, he did more, for when

this chief expressed contrition for what he had done, and made the most positive assurances of his future obedience, Gagik made him his friend, and retained him near his person. After this the king made a tour through his dominions, regulating and reforming whatever needed reform in the state in which he found the different cities, towns, and villages. Shortly after every thing had been placed in a state of order, Armenia was invaded by a numerous horde of Scythians. Gagik immediately assembled an army of 16,000 men, and advancing against the enemy, met them near the river Hurastan, on the banks of which they lay encamped; the Armenians being on the opposite side. Gagik having taken his measures, placed 6,000 of his men in ambush, and then with the remainder pretended to flee, as if terrified by the sight of the enemy. The Scythians gave into the snare, and fancying they were pusuing a party of fear-stricken fugitives, immediately crossed the river and engaged ardently in following the Armenians. On a sudden the pursuers were assailed by those who were in ambush, and at the same moment Gagik with the main body turned and charged. The most horrible slaughter ensued, for the enemy only studying means of escape, offered no resistance. Multitudes were drowned in the attempt to recross the river, and a few made their escape to Corchais. Here they

received large reinforcements, and after a little rest invaded Vaspurakan. On their entry into the province of Thorevan, they were opposed by a very powerful man named Lion Catchick at the head of seventy men. This Catchick had a son named Ishkhanik whom he tenderly loved, and on his setting out to oppose the invaders he insisted upon, the latter remaining at home. The youth, unable to endure the anxiety he felt about the safety of his father, shortly after the departure of the latter set out to join him. He arrived at the moment when his father was engaged in a warm struggle with the Scythians, and giving way to the ardour of his youth rushed into the thickest of the fight. Ishkhanik was most unfortunately slain in presence of Catchick, which awakening in the bosom of the latter all the grief that the fondest love could inspire, rendered him totally insensible to any other object but his son's bloody corpse: his trusty weapon fell from his hand, and at the same moment he was struck to the ground by a host of swords. Catchick's men on seeing the fate of their leader fled. The enemy then despoiled the province and retired to their country. Catchick however left two sons behind him, who at the period of the death of their father were in Constantinople. Their names were Hasan and Chunchluk *(the bird)*,

these young men, as soon as they heard the tragical end of their father and brother, obtained 5,000 men from the emperor, and set forward to Thorevan to revenge their deaths. On their arrival in this province they found the Scythians had departed, and were then in the province of Hier. Without delay they advanced thither, where they found their enemies already prepared to receive them. On the armies meeting, Hasan and Chunchluk called aloud and demanded the murderers of their father and brother. Upon this two Scythians of gigantic bulk issued out from the enemy's rank, and exclaimed in a haughty and taunting tone, "We are the individuals who slew your father and brother. You, it appears, are ambitious of the same fate, and come to perish by the same hands." Hasan and Chunchluk, urged to fury by the sight of the murderers and the taunting language they used, without deigning a reply rushed upon them. The conflict was short between simple courage and valour inspired by filial and fraternal piety. The Scythians both perished at the same moment, the two brothers splitting them in halves, by two well directed blows. Their troops then charged, and the barbarians after a loss of 3,000 of their bravest troops, took to flight. The brothers then returned to their country. Some

time after the elder, Hasan, died, leaving a son named Abulkharib, who afterwards on going to Constantinople was received with kindness by the emperor, who appointed him governor of the city of Tarsus and all its dependencies in Cilicia.

CHAPTER XIII.

The exile of Gagik from his kingdom.

A. D. 1043. Haican era 492. GAGIK by a prudent management of the revenues of his kingdom, and a just administration of the government, became exceedingly powerful and popular. Monomachus who had succeeded Michael the Fifth in the imperial throne at Constantinople, about this period renewed his claims to the city of Ani, on the strength of the old document which Johannes had given to one of the preceding emperors. Messengers having arrived from Monomachus to Gagik, urging the delivery of Ani to the Greeks, the king replied, "I will in all cases prove my attachment to your majesty as far as I can, consistent with my dignity as an independent prince; but I can never be prevailed upon quietly to relinquish my paternal inheritance to any individual!" The emperor

again and again sent messengers on this subject, but the king was inflexible in his determination to retain his capital. Upon this Monomachus sent into Armenia a large force under the command of his general Asita. They were opposed, defeated, and driven out of the country. The emperor sent another army thither under the command of Nicholas, but they were as unsuccessful as the former, being routed in a general engagement. Monomachus then wrote to Apusvar the infidel governor of Duin, soliciting him to ravage Armenia with his troops, so as to weaken the power of the king. Gagik, however, by means of valuable gifts gained Apusvar to his interests. Then looking about him, he suspected that Vest Sarkies was the instigator of these continual aggressions of the Greeks, and seizing him was about to put him to death. Hereupon Sarkies declared that Gregorius Magistratus was in the interest of the Greeks, and that he was perfectly innocent. This created enmity between the king and Gregorius, and saved Sarkies's life. Gregorius being apprehensive of his safety quitted his native place Bujney and fled to Taron, whence he proceeded to Constantinople. Here, having at any early age become a proficient in Greek literature, he was much honoured and respected by the emperor,

A. D. 1044. Haican era 493.

who conferred upon him some public office, from which he was called Magistratus or magistrate. Gregorius then applied himself to literature, translated a number of Greek works into Armenian, and wrote several elegant treatises on various subjects. He had four sons, viz. Vahram, Vasak, Basilius, and Philip. All these were employed by the Greek government, and the eldest, Vahram, after exercising the office of his father for some time, became pontiff, and took the name of Gregory Vikayaser *(lover of martyrs)*. Gagik having heard that Gregorius was much honoured by the emperor, felt convinced that he actually was the author of that monarch's hostility against him, yet on the former writing to him in defence of his innocence, the king felt that he was unjust in his suspicions and became pacified. In the mean time Sarkies never ceased trying to make Gagik believe that Gregorius was guilty. This wicked man also created enmity between the king and the pontiff; and on all occasions where he mixed with the other chiefs, he endeavoured to vilify the character of his master and make him an object of hatred. Having formed a cabal with several of the chiefs, he with their consent privately wrote to the emperor, informing him that now was a favourable period to take Ani, which might be done by

a little artifice. Monomachus at his instigation then wrote a friendly letter to Gagik, inviting him to come on a visit to Constantinople. This invitation was declined by the king. Upon which the emperor again wrote to him, pressing him to come thither, and assuring him on oath that no harm was intended him. This importunity of Monomachus only served to sharpen the suspicion of Gagik, increased by the suggestions of Vahan the Pahlavie, and some other chiefs who were attached to him, and who advised him not on any account to quit the country. "For," said they, "when you depart the Greeks will seize upon Ani!" The cabal however, with Sarkies at their head, were continually urging him to go; and on his appearing to doubt the safety of the city, they sent for the pontiff, and before him solemnly declared they would not permit the Greeks to take Ani. They also made solemn oaths on the sacrifice of the altar, in the church, to the same effect, and delivered written declarations of the same nature to Peter the pontiff. A.D. 1045. Haican era 494.

Gagik, confiding in these solemn assurances, and fearful that these chiefs would rebel if he did not comply with their request, determined to go to Constantinople. He forthwith made over the city to the particular charge of the pontiff, appointing one Apirat his favourite as

as the governor, placing under his charge the Armenian army. He gave his palace in charge to Vest Sarkies, and then accompanied by a few troops and the most devoted of his friends, set out on his journey. He arrived in Constantinople in the fourth year of his reign. On his approach to this city the Greek nobles came out in great pomp to receive him, and with great respect and honour conducted him to the emperor, who gave him such a reception as was due to a king of Armenia. After a few days residence here Monomachus put to him the old and much agitated question about the city of Ani, offering if Gagik would consent to give it up, to place in his possession the city of Melitiney in Armenia Minor, with the province in which it stood. Gagik refused; and the emperor violating all faith placed him in confinement on an island. On the news of this reaching Armenia, the chiefs were divided into two factions, one urging the delivery of the city to the Greeks, the other advising its being retained. After considerable dispute, the former party prevailed on the latter to join with them in their opinion. They then unanimously wrote to the emperor, sending him the keys of the city and the royal mansions, saying, "Henceforward the city of Ani is yours, and all the country lying to the eastward of it!"

On the receipt of these the emperor drew Gagik from his confinement, and shewed him the letter he had received from the Armenian chiefs; when, after some consultation, the king consented to all that Monomachus required; who, in lieu of Ani, gave him the cities of Pizu, Khorzen and Likandia, with lands on the frontiers of Cappadocia, together with a magnificent palace in Constantinople, and a pension from the Greek government. A.D. 1046. Haican era 495.

Thus was the kingdom of Armenia completely destroyed, nothing more of it remaining in the possession of its exiled sovereign, who, consumed by care, mourned over the downfall of his nation and his house.

Gagik resided for some time in Constantinople, where with the consent of the emperor he married the daughter of David the Arzrunian, formerly king of Sebastia. He afterwards retired to his city of Pizu, where he built a convent, to which he often resorted to weep in secret over the woes of his country. He had two sons born some time afterwards, named Johannes and David.

On the exile of Gagik, Apusvar the chief of Duin began to persecute the Armenians, compelling many to renounce Christianity, on account of which grief and mourning overspread the land. Vahram the Pahlavie having observed this con- A.D. 1047 Haican era 496.

duct of Apusvar, assembled a few choice Greek and Armenian troops, with which he attacked the tyrant and drove him to the gates of Duin. Here he made a stand and a dreadful contest ensued, in which the brave Vahram and his son Gregory were killed. Vahram at this period was eighty years of age, and on the interment of his remains in the convent of Sanahin, a brilliant light descended from heaven and illumined his grave in a most miraculous and beautiful manner. This old warrior was an admirable exception to the base, degraded and treacherous nobility who now disgraced Armenia. His sword in all cases of emergency proved a safeguard to his country, and it was not until he found all further opposition vain, that he consented to its disgraceful transfer to the Greek government. His attachment to the king of Armenia will always be fondly recollected by those of his now dispersed countrymen to whom friendship once plighted is sacred; and the gallant exploit with which he closed his honourable career in this life, will ever be justly appreciated by all true lovers of philanthropy. At his death a governor was sent to the city of Ani from Greece named Camenas, who on his arrival drove from thence Peter the pontiff. The latter having appointed bishop Catchick to act

as his deputy, took refuge in the city of Arzn. A few days after his arrival here, he was seized by order of the emperor, and confined in the castle of Khaltoy Arich. His nephew Catchick was taken about the same time and placed in another castle called Siavkar, or the black rock. Some time afterwards they, together with some other bishops and priests, were dispatched to Constantinople, where the emperor allotted them a residence and appointed them pensions for their maintenance, being determined to destroy the nation entirely. Peter, after remaining at Constantinople three years, was taken to Sebastia by Atom the Arzrunian, who pledged himself to the emperor that he should not escape. He resided with Atom for three years, when the latter allotted him a place of retirement in the convent of the holy cross, where he lived five years longer.

CHAPTER XIV.

The slaughter of the Armenians by Tughril, and the severity exercised upon them by Monomachus.

DURING the first three years of the exile of Gagik, the troops of Tughril twice made incursions into Armenia. The first time their forces amounted to 100,000 men, with which A. D. 1048. Haican era 497.

they desolated twenty-four provinces, as far as Basen. The second time they came in greater numbers, their army amounting to 200,000, with which they completed the ruin of that part of the country, draining it also of almost all the inhabitants, whom they carried into captivity.

A.D. 1049. Haican era 498. A third invasion of these barbarians took place in this year, when they besieged the city of Arzn, the population of which amounted to 300,000 souls, and which contained 800 churches. The citizens made a spirited resistance, but the enemy at length got possession, and masacred in cold blood 140,000 people; the remnant they carried away into captivity. The city they consumed by fire, and the ruins of it are to be seen even to this day. They acted in the same cruel and ferocious manner with many other cities of Armenia. At this period there were 60,000 Greek troops in the country, under the command of Camenas, who resided in Ani; and Aron, a Bulgarian, who dwelt in Vaspurakan, yet they did not take a single step towards repelling the invaders, as they preferred seeing the Armenians slaughtered, even to the fame of conquest. The Greeks never lost an opportunity of annoying these unfortunate people, whom they hated and oppressed. The Persians, however, in one of their inroads,

A.D. 1050. Haican era 499.

penetrating as far as the parts where the Greeks resided, war was declared between the two nations. The emperor sent large bodies of troops into Armenia, which in their first encounters with the Persians were successful, but in the end they were defeated and dispersed.

The Persians then extended their ravages to Vanand in Cars, where Gagik Abas ruled with the title of king. The infidels attacked his principal city during the Epiphany, and having taken it by storm, massacred most of the inhabitants; those who escaped with life were led into captivity. Gagik himself with some trouble effected his retreat with a few adherents into the citadel, while the enemy were entering. On their retreat he began to repair the city which had terribly suffered from their wantonness. During all these troubles the inhabitants of that part of Armenia called the Fourth, had been permitted to remain in a state of tranquillity, but by means of some calumnies that were spread abroad by some evil disposed persons, the emperor Monomachus, who desired to extirpate the Armenians, sent into that quarter his general Perus Capatan with a great force. This army being arrived at its destination ravaged the country with barbarian ferocity. Perus the Greek general then sent a positive order to

A. D. 1051. Haican era 500.

all the Armenian chiefs to come to his camp; but the latter, aware of his evil disposition, avoided him, determined to seek protection from some other power. In the mean time one of their number, named Thorasak, treacherously informed Perus of their designs, which induced the remainder out of fear of the general's resentment to go quietly to him. But Harpik the chief of Arzn, and his brothers, having retreated to their castle, still kept aloof, and persisted in refusing all communication with Perus. On this the Greek general marched with his army and besieged them. On his arrival near the castle where they were, he called to the people whom he beheld on the battlements, and offered to bestow on any one who would bring him the head of Harpik, the whole of the possessions of the latter, besides making the assassin a great chief. When Harpik heard of this offer, he became greatly alarmed for fear that his followers out of covetousness might destroy him. Sleep fled from his eyelids, and he was three days without tasting the sweets of repose, being constantly alert to prevent surprise; at the expiration of this time, being quite exhausted, he retired to a distant part of his castle, accompanied by some of his friends who had been his companions from childhood, and confiding in

their promises to watch over and protect him, he reluctantly fell asleep. The wretches who surrounded him, totally disregarding every principle of faith established among men, then cruelly butchered him while unable to offer resistance, and cutting off his head took it to Perus.

The castle then surrendered, and Greek guards were placed in it. Perus then returned to Constantinople, carrying with him all the Armenian chiefs whom he had allured into his power. The emperor Monomachus, without seeing them, banished them to an island, being determined, by degrees, to destroy the Armenian nobles. This also was eagerly desired by the Greek chiefs, who longed to possess the lands which belonged to those persecuted individuals in Armenia. In course of time however, when Monomachus died, all the Armenians who had been exiled by that emperor were permitted to return to their country by the empress Theodora, who succeeded him on the imperial throne, and reigned alone one year and a half.

CHAPTER XV.

The second march of Tughril to Armenia, the siege of Manazkert, and the pontificate of Catchick the Second.

A. D. 1053. Haican era 502. TUGHRIL having heard of the death of Monomachus again invaded Armenia. He first captured the city of Berkrey, situated near the sea of Van, whence he proceeded to the regions of Basen, where his troops destroyed numbers of places and took multitudes of prisoners, whom they doomed to slavery.

Immediately before this invasion, Gagik Abas had finished the repairs of his city of Cars, which had been almost destroyed in a former irruption by the infidels, and when he perceived that they were again devastating the country, he assembled his chiefs, and gathering a small force boldly made a stand against the invaders. The Armenians were headed by Gagik, assisted by his general Thatul; a battle ensued in which the infidels were victorious, having routed the Armenians and taken Thatul prisoner. In the course of the fight the son of the Persian prince,

Arsuran, was dreadfully wounded, and as Tughril regarded this young man with much affection, on seeing Thatul brought into his presence a prisoner, he exclaimed, "If the youth who has been wounded lives, thou shalt be spared; but if he die, thou shalt be sacrificed to his memory!". When Thatul heard this he replied, "If the wound has been inflicted by my hand, the youth will surely die!" The young man died, and Tughril caused Thatul immediately after to be put to death. Then cutting off his right arm, he sent it to the father of the youth, with a letter, in which he informed him that although his son was dead, the hand that inflicted the wound would never strike another blow. Tughril then marched with all his troops against the city of Manazkert in the province of Apahunies, to which on his arrival he laid siege. The chief of this city was Basilius, a man who bore an excellent character for bravery and military skill. He was assisted in the defence of Manazkert by a skilful Armenian priest, who by means of several artful inventions, rendered all the machines which were employed against the wall by the Persians entirely useless. Tughril observing this, commenced undermining the fortifications, when one of his soldiers, to whom he had just before given cause of complaint,

A. D. 1054. Haican era 503.

shot an arrow in the city, to which was fastened a letter containing an account of the new designs of the Persian monarch. Hereupon a countermine was begun by the citizens, who in the course of their digging suddenly came upon the Persian miners. A skirmish ensued in which the latter were taken prisoners, together with the father-in-law of the king, who was superintending them. They were forthwith brought to the battlements and there beheaded in presence of the whole of the besieging army. Tughril stung to fury at this sight, and determined to reduce the city, caused to be brought from the city of Balesh a tremendously large wooden balista, which had been originally constructed by the emperor Basilius, but had fallen into the hands of the Persians, and so huge was its bulk that it required 400 men to drag it. When it was raised against the walls of Manazkert, Basilius the governor and chief, issued a proclamation, wherein he offered large rewards to any who succeeded in burning it. At this period there was an ingenious Gaul in the city, who stimulated by the governor's offer, composed an inflammable mixture which he put in three bottles, and mounting a swift horse rode toward the Persian camp, holding extended in one of his hands a letter, as if he were the bearer of some official communication.

He proceeded directly to the spot where the balista stood, the guards about it fancying he was deputed from the city to the king; and seizing a favourable opportunity, he broke his three bottles of combustibles on the engine, which immediately taking fire burned with inconceivable violence, effectually baffling every attempt to extinguish it. The Gaul, in the confusion that prevailed on the fire taking hold of the balista, escaped back to the city.

Tughril, after this catastrophe which befel his huge engine, began to despair of capturing Manazkert. As a last effort, he directed Alkan, commander of the Khorazmians, to move forward to the walls a great number of asses, (warlike instruments which we have before fully described,) in order to throw down the battlements. In the mean time the governor Basilius caused a number of instruments to be constructed of huge beams of timber, plated with iron, and sharpened at one end, and having large metal claws at the other, which being let down from the walls by ropes on the asses, broke their roofs; and then by means of the claws many of the men who were employed in digging below, were hoisted into the city. Here they were cut in pieces and thrown with contempt over the walls. Those who were not thus taken were destroyed by showers of arrows

which the besieged poured upon them. The superintendant of the asses, Akan, was taken prisoner by two Armenian youths, who, on the destruction of these engines, had issued out of the city for that purpose. Basilius immediately after cut off Alkan's head, and by means of a machine of singular construction cast it into the presence of Tughril, who thereupon raised the siege. He afterwards marched to the city of Arzkey, plundered it, massacred the inhabitants, and then with his troops returned to Persia. Armenia after this enjoyed no repose, the Scythians, Persians, and other nations, invading it twice or thrice every year, devastating and plundering all before them; the country being without a head never thought of concentrating its forces for the general protection, but each employed himself in guarding his own individual property.

A. D. 1058. Haican era 507. In the midst of these calamities, Peter the pontiff, who had returned from Sebastia, died, having arrived at a very advanced age, and having held the pontificate for a period of 40 years, reckoning from the time of his election to his death. Shortly after this, Gregorius Magistratus died, and was succeeded in his government of Mesopotamia by his son Vest Vahram, who, even then was much celebrated for wisdom and piety.

Catchick the Second, the nephew of Peter, on the death of the latter was elected pontiff in the city of Ani. Constantine on his accession to the imperial throne at Constantinople, sent for Catchick, and demanded an account of the property of Peter the late pontiff, conceiving that the latter had the treasures of the Armenian kings. Catchick replying that he possessed nothing, the emperor directed him to pay a yearly sum to the Greek government for the office he held, which the former refused to do. Hereupon two individuals came forward and offered to pay annually an enormous sum to Constantine, if he would appoint them respectively governor and pontiff of the Armenians. They, however, were unable to perform this, for on the same day, one fell dangerously ill and the other died. Catchick afterwards remained three years in Constantinople, at the expiration of which he went to Thaublur, and remained there seven months. A. D. 1058. Haican era 507.

The emperor then proceeded to compel the Armenians to conform to the rites of the Greek church. He sent to Sebastia for the sons of king Sennacherib, Atom and Abusahl, and on their arrival at Constantinople disclosed to them his intention. He then assembled a meeting of the Greek clergy to concert with him on the best means for bringing the Armenians to a conformity of religious sentiment with A. D. 1060. Haican era 509.

their church. In this assembly, after some discussion, an Armenian monk, named Jacobus Sanahinensis, or Carabnensis, who had accompanied Atom and Abusahl from Sebastia, rose and presented to the emperor a letter containing an avowal of union between the churches of the two people. The meeting was then dissolved, and Constantine sending for Gagik the king of Armenia, joyfully communicated to him the contents of the letter he had received. Gagik, on hearing this, told the emperor that things were not so completely settled as he thought; for the letter which he held did not contain the sentiments of the nation, but was the mere production of a single individual. Then with the emperor's consent, he assembled another meeting, composed entirely of the Armenian clergy; and by their assistance drew up a statement of the religious creed of the nation, declaring in the same, that whatever was contrary to what it contained, the Armenians would never submit to. Thus all hopes of union were destroyed, and the Greeks irritated at their disappointment, treated the Armenians worse than ever, regarding them with even greater hatred than that with which they looked upon infidels.

CHAPTER XVI.

The capture of Ani by Alphaslan, and the conduct of Gagik Abas.

ABOUT this time died Tughril king of Persia, who was succeeded in the throne by his nephew Alphaslan, or, as it is written in Turkish, Elparislan. In the second year of his reign the new monarch levied an immense army, consisting of Persians, Scythians, and the people of Khujastan and Sagastan. At the head of this force he marched to the country of the Aluans, where he married Corekey daughter of the king of that people, and a descendant of the Bagratians. He then, after making a treaty of alliance between the Persians and Aluans, proceeded to Gugars, where he committed horrid devastations. From Gugars he marched to the province of Ararat in Armenia, and laid siege to the city of Ani, which was then governed for the Greeks by an Armenian named Bagarat, with the title of duke, assisted by Gregory a Georgian. Alphaslan having viewed the works, was a little daunted at their strength and extent; but having discovered one part of the outer wall in a less

A. D. 1062. Haican era 511.

A. D. 1064. Haican era 513.

perfect state than the others, he raised against it a tremendous balista, with which he commenced battering it. The besieged defended this part bravely, but at last a breach was made, and the Persians commenced the storm. The breach being narrow, the citizens nobly defended it, and slaughtered an immense number of the assailants, who were at length obliged to retire; disheartened by this repulse, the Persians raised the siege and began to move off. In the midst of the assault, Bagarat and Gregory (the governor and his lieutenant), fancying the enemy had gained possession of the town, retired to the citadel. On the repulse of the Persians, the citizens finding that their governor had left the town, and imagining that the besiegers were preparing for another attack, raised most horrid outcries, and a number of them, to the amount of 50,000, fled into the country, by that side of the town opposite to where the Persians had encamped. This being perceived by some of Alphaslan's army, who had loitered behind on his retreat, they hastened to acquaint their leader of it. One of their soldiers having entered through the trench, snatched a young child from the arms of a woman he met, and to convince his general of the truth of what his companions related, brought it with him to his presence.

Alphaslan thereupon countermanded the retreat of his troops, and immediately returned to Ani, and having entered into that city, gave directions to his followers to slaughter all they found there. Human blood flowed in torrents, and so great was the carnage, that the streets were literally choked up with dead bodies, and the waters of the river Akhurian became quite red from the quantity of bloody corpses that were thrown into it. After the first fury of Alphaslan's cruelty was a little abated, he issued orders to seize the most wealthy of the inhabitants who had not been killed, and torture them to make them discover where their riches lay. He then pillaged the churches, murdering all the priests whom he found therein, some by drowning, others by flaying alive, and others by modes which his bloodthirsty soul suggested at the different moments of their capture. In the midst of these horrors the anger of the Almighty was displayed most conspicuously. For on a sudden the whole face of heaven became clouded; horrid peals of thunder accompanied by sheets of the most vivid lightning burst over the city; rain descended in such torrents as if a second deluge were approaching, and the streets were like so many seas bearing on their surface the ghastly remains of the victims of the cruel and rapacious

infidels, and with which every inch of ground was before covered. The dead bodies by this rain were swept into the river Akhurian. After this storm had passed, the Persians took possession of the citadel, which had been deserted shortly after their entry into the city. After defacing and destroying all that attracted his notice; Alphaslan then quitted Ani, leaving a Persian governor there, and directing a part of the captives he had made, among whom were some chiefs, to be sent to Persia; the remainder to be kept to rebuild the works which had been destroyed. He then marched to the country of Vanand, and sending a messenger to Cars, in which city Gagik Abas reigned as king, directed him forthwith to come and pay homage to him. Gagik being informed of the approach of this messenger, formed a plan of deceit, which he immediately proceeded to carry into execution. Having put on deep mourning, he caused ashes to be spread upon the ground upon which he sat, leaning on a black pillow. Being found in this state by the messenger, he was asked what was the nature of his affliction. "Alas!" replied Gagik, with a deep sigh, "since the death of my beloved friend Tughril the uncle of Alphaslan, I have never ceased mourning for him, and the world now has nothing in it

to delight me!" The messenger then returned to his master, to whom he related what he had seen and heard; on which Alphaslan was so much affected, that he went to Cars in the greatest pomp, where having met Gagik, he embraced him, and was prodigal in the marks of esteem which he gave him, fancying that he really and unaffectedly honoured the memory of Tughril. He also presented him with robes of royalty, and acknowedged him king of Vanand. On Alphaslan's departure for Persia, Gagik began to reflect that it was unsafe to remain longer in Armenia, and forthwith exchanged Vanand, with the emperor, for three cities, Amasia, Comana and Larissa, 100 villages, and the fortress of Zamindav, in which he took up his residence.

CHAPTER XVII.

The pontificate of Gregory Vikayaser (lover of Martyrs).

DURING the troubles which lately molested Armenia, Catchick the pontiff resided in the city of Thaublur. Here he received an account of the horrid slaughter of the citizens of Ani

A. D. 1064. Haican era 513.

by the Persians, which so much affected him, that he shortly after died through excessive grief, after a pontificate of six years. On this event being known at Constantinople, the Greeks signified a desire henceforward to leave the Armenians without a pontiff, under the persuasion that, left to themselves, they would soon become converts to the Greek faith; but at all events, should they not do this, they would sink into a state of degradation, which would prove a lively gratification to their enemies. However, this did not occur, for Mary the daughter of Gagik Abas, being a favourite of Eudoxia the empress, obtained by the influence of the latter, the permission of the emperor for the Armenian pontifical chair to be filled.

A. D. 1065. Haican era 514. In consequence of this a meeting of the clergy was held in the fortress of Zamindav, where Gregory Vikayaser, son of Gregorius Magistratus, was elevated to the dignity of pontiff. Gregory was admirably fitted for this high office, having from his infancy been engaged in literary pursuits. When young he married, and became much honoured by the emperor, who conferred upon him the title of Duke, and on the death of his father he succeeded him in his government of Mesopotamia. Some time after this appointment, he became disgusted with the world; and relinquishing his govern-

ment, and separating himself from his wife, he embraced a monastic life. His original name was Vahram, but on his being elected pontiff he assumed the name of Gregory, to indicate that the chair of his ancestor St. Gregory the Illuminator was reestablished. He was surnamed Vikayaser (lover of martyrs) from his having compiled the memoirs of the Christian martyrs.

A.D. 1066. Haican era 515.

After the storm and massacre of the city and inhabitants of Ani by Alphaslan, the Persians thrice made incursions into Armenia without meeting any opposition. In this year, they made a fourth invasion, which being reported to the emperor he marched against them at the head of a large body of Greek troops. On his arrival in Sebastia, by which he had to pass in the course of his expedition, he was met by Atom and his brother Abusahl, who brought with them gifts of great value. In the mean time slanderers had carried tales to the emperor, discreditable to the conduct of these princes, which giving him some pretext for annoying the Armenians, whom he hated and oppressed, he gave orders to ravage and pillage Sebastia. This ruthless order was upon the point of being carried into execution, when some of the Greek nobles, compassionating the state of the country, interposed and appeased

the emperor. The order was then rescinded, but the emperor degraded Atom and Abusahl from their government, and threatened them that on his return from his expedition against the Persians he would make them embrace the Greek faith and adopt their ceremonies. Shortly after the emperor was betrayed by his army into the hands of Alphaslan, who, however, released him after a short imprisonment. The Greeks however not being able to endure him plucked out his eyes.

A. D. 1071. Haican era 520. Gregory the pontiff, unable to apply effectual remedies to the distresses that filled the nation, abdicated his chair, and appointing George Lorensis, a monk from Gugars, his successor, retired to the Black Mountain in the regions of Taurus, where with a few friars he took up his residence. The Armenians still regarded him as their pontiff, and in all cases of emergency applied to him for advice. George Lorensis feeling offended at this, took such imprudent measures as rendered him odious to the whole nation. Gregory observing this convened a meeting of the clergy in the Black Mountain, and deposed George from the pontificate, after his enjoying it two years. Gregory was then induced to reassume his office, and

A. D. 1073. Haican era 522. fixing himself at Mutarasun there exercised the pontifical dignity. About this time there

resided in the city of Honi a monk named Sarkies, who exercised the controul of the church in that place under the title of pontiff. After remaining in that capacity three years he died, and was succeeded by one Theodorus surnamed Alakhosik, on account of the sweetness of his voice. Neither these two, nor George Lorensis, are reckoned among the regular Armenian pontiffs.

Gregory, shortly after his resumption of the pontifical chair, visited the city of Ani, then in possession of the Persians, and governed by one Manuchey the son of a chief named Phultun. After a few months residence there, and appointing a deputy in the person of his nephew Parsick, he went to the Black Mountain, from whence he made a communication by letter to Pope Gregory the Seventh, and having received a friendly answer proceeded to visit him at Rome. Here he met a very kind reception, and the Pope being extremely curious to know all about the religious ceremonies of the Armenians, held several long conversations with him. After residing at Rome a few months Gregory went to Jerusalem, and thence to Memphis, where he staid a whole year. Having appointed another of his nephews, Gregorius, prelate at Memphis, he returned to the Black Mountain and abode in the convent of Areg.

A. D. 1075. Haican era 524.

About this period Oshin, an Armenian prince, who presided over one part of the country of Arzakh, fearing an attack from some powerful foes, came to Constantinople, bringing with him all his family and property. The emperor, pleased with the manners of Oshin, gave him Fort Lambron and the province in which it stands, in Cilicia, for a residence. Oshin having taken possession of the emperor's gift, made a number of improvements in the state of the land. He is famous as being the great-grand-father of the celebrated Nierses Lambronensis.

CHAPTER XVIII.

The last exploits amd death of Gagik the exiled king of Armenia, by which the kingdom was entirely lost to the Bagratians.

A. D. 1077. Haican era 526. THE Greeks increasing in their hostility to the Armenians, adopted the basest means of gratifying their unjust hatred towards that people, assassinating them whenever they had an opportunity. By those means perished Vasak governor of Antioch, and brother of Gregory the pontiff. Vest Cachatur, an Armenian chief residing in the castle of Andriana was strangled

by a Greek monk; but the murderer, being caught by the friends of the chief, was precipitated from the walls of the castle and dashed to pieces on the spot.

The exiled king Gagik, horror-struck at these enormities, and annoyed by the blasphemies which the Greeks were in the continual habit of uttering against the Armenians, went to the regions of Cesaria, burning with hatred against the oppressors of his country and revilers of his religion. Marcus the metropolitan of Cesaria was one of the bitterest of the enemies of the Armenians, calling them contemptuously dogs whenever he had occasion to speak of them. He carried his dislike so far as to name a huge dog which lived in his palace "Armenian;" the animal, accustomed to the appellation, answering to no other name. Gagik having heard of this, took his measures, and setting out with a few of his attendants all armed, arrived at the metropolitan's palace. Here he was received by Marcus with a great shew of respect, and a feast was given the evening of his arrival. During the course of the entertainment, Gagik desired Marcus to call his large dog, upon which the Metropolitan sent for it, and on its being brought in, the animal was saluted by his master by the name of Armenian. On Gagik enquiring why he

A. D. 1078. Haican era 527.

was thus named, Marcus replied, "he is but a puppy, and on that account we call him Armenian!" On a signal being given by Gagik, his attendants seized the dog and put him in a large bag, which they had prepared for the purpose. They then bound the servants, and seizing the metropolitan put him in the same bag with the dog, fastening it at the same time in such a manner that neither could get out. They then procceeded to beat the bag in such a manner that all the blows fell upon the dog, which becoming furious attacked his companion the metropolitan and bit him to death. Gagik then plundered the palace, and retreated from Cesaria.

A. D. 1079. Haican era 520. News of the horrible death of Marcus spreading amongst the Greeks rendered them still more eager to annoy the Armenians, but their enmity was principally directed against Gagik, whom they sought for with all the eagerness that hopes of vengeance could inspire. He in the mean time was residing at Tarsus, and when the Greeks became less ardent in their search for him, proceeded to annoy them again. Having many adherents, numberless were the evils which he brought upon the enemies of his religion. Unfortunately, however, he at length fell into the hands of the Greeks, by the following means. Having arrived with

his people on the plains of Arzias, near the fort of Kizistra, he imprudently, accompanied by only three individuals, one of whom was Reuben his relation, went to take repose in a garden contiguous to this fort. The owners of the fort, three brothers, and the sons of a Greek of the name of Mantaley, perceiving Gagik so near them, laid fifty men in ambush, and then proceeding towards him, saluted him by prostrating themselves and kissing his feet. They then brought him to the place where lay the men in ambush, and by a preconcerted signal, he was in a moment seized, bound, and taken into the fort. Gagik's three companions succeeded in effecting their escape. The Armenian chiefs, on hearing of this, advanced their followers and laid siege to Kizistra, but all their efforts to take it were unavailing, the fort being impregnable. In the mean time, the sons of Mantaley exercised the most horrid cruelties on Gagik, torturing him by every method that their ingenuity could devise. At length they murdered him, and suspended his body on the walls of the fort, in presence of all the Armenians who had flocked thither to besiege it. The sight of their king's bloody corpse had a sensible effect upon them all, and they forthwith retired to their homes, convinced that nothing could be done

against his murderers. His remains were afterwards interred by the Greeks without the fort, in order to express their greater contempt for his memory. Six months after, however, an Armenian from the city of Ani, named Banik, secretly conveyed his relics to a convent which he had built in the city of Piza. Gagik perished in the fifty-fifth year of his age. He had been three years in quiet possession of the throne of Armenia, and thirty-five years in exile.

A. D. 1080. Haican era 59. Shortly after this event, Gagik's youngest son David was poisoned by order of his father-in-law Abulkharip, prince of Tarsus, who had suspected him of treachery. His eldest son Johannes, who had married the daughter of the governor of Ani, still resided in that city, although he was in Georgia at the time of its capture by Alphaslan. Johannes had a son named Ashot, who in the course of some years after this, was poisoned by the eunuchs of Manuchey, through envy of the favour with which he was regarded by the chief of Ganzak. His body was brought by his servants to Piza his father's city and there interred. Some records state that Ashot was buried in Constantinople. Johannes did not long survive his son, and by his death the posterity of the Bagratian kings of Armenia became extinct. On the death of

Gagik the son of Abas, and Atom and Abusahl, descendants of Sennacherib the Arzrunian, their families also became extinct. The Reubenian line next swayed the sceptre of Armenia, of which we shall speak in the sixth part, which follows.

PART VI.

THE REUBENIAN LINE, WHICH LASTED ABOUT 300 YEARS.

THE union of valour, prudence, and unanimity forms the cement by which states are preserved, and opulence or poverty to the inhabitants naturally flows from the strength or weakness of the government. An excess of valour, without its proper accompaniments, prudence and unanimity, destroyed the government under Vahey. A want of prudence removed the crown from the Arsacidæ; and a melancholy want of unanimity caused the downfal of the Bagratians. The first form of government was overturned by Macedonian skill and courage; the second was changed by the cunning of the Persians, and the last subverted by the hatred of the Greeks.

It may naturally suggest itself, that the cause of the ruin of the three previous dynasties being known to the fourth, some stability might be ensured to the latter, by their knowing how to avoid the errors committed by their predecessors.

The same fate, however, befel it in the course of time, caused by internal disunion, and the fruitless interference of the western nations.

CHAPTER I.

The reign of Reuben the First.

A. D. 1080. Haican era 529.

On the capture of Gagik the last king of Armenia, by the sons of Mantaley, it will be recollected by our readers, that of the three individuals his companions who effected their escape, one of them was his relative named Reuben. This person afterwards retired with his son Constantine to Cilicia, where by his warlike character and personal prowess, he made many partizans among the Armenians residing in that part. In several contests which he had with the Greeks he invariably worsted them, and becoming more bold as more successful, he attacked and took the fortress of Barzrberd (the lofty fort.) From this period he assumed independent power over the Armenians residing in Cilicia, styling himself Reuben the First. He was much assisted in attaining this object by an Armenian chief named Basilius, a man of courage and practised in all the wiles and stratagems of war, for which he was generally known

among his contemporaries as "Basilius the Crafty." At this epoch several Armenian chiefs distinguished themselves in the service of the emperor, among whom were Bacuran, a man of eminent wisdom and valour; Varaz, a youth of extraordinary courage; Halcom, the brother of Oshin; Michael Taronensis, and his sons Johan and Gregory; all enjoying posts of honour and trust.

A. D. 1082. Haican era 531. Gregory the pontiff being at this time in mount Taurus in Cilicia, the eastern Armenians considering themselves totally without a head to their church, obtained his sanction to the election of his nephew Parsick, then bishop of Ani, to the pontificate. Two years after this event, a prince of the name of Philartus having settled in Marash, caused Paul, abbot of the convent of Varag, to be consecrated pontiff of the church in that part. The number of pontiffs now amounted to four, viz. Gregory Vikayaser, in the region about Mount Taurus, Parsick, his nephew in Ani, Theodorus in Honi, and Paul in Marash. These were in continual enmity with each other, causing much confusion amongst the Armenians. Paul being of a lowly disposition, when he perceived the hatred which his elevated situation drew upon him from the others, relinquished it and retired to his convent. The nation at large acknowledged Gregory alone as pontiff. They regarded Parsick as his deputy.

Melickshah having succeeded his father Alphaslan in the throne of Persia, marched at the head of a powerful army to dispossess the Greeks of Armenia, they having taken the Persian division of that country without the least shadow of lawful pretension to it. He met with no opposition, and reconquered the whole of the country lying between Persia and the Mediterranean Sea, whither being arrived, he rode into the water, drew his sword, and thrust it thrice into the waves. Then offering thanks to the Almighty for his success, he sheathed his weapon and threw it into the sea, exclaiming, "It is the sword of God with which he has given me to rule from sea to sea!" He then appointed governors over the whole of the newly conquered country, and returned to Persia. Henceforward the Greeks had no power or influence over Armenia, being entirely expelled by the arms of Melickshah. In the course of a short time the Persian governors began to torment the Armenians by laying on them enormous taxes. Parsick the pontiff hereupon, accompanied by many of the nobles, bishops, and priests, bearing magnificent presents, went to Persia, and entreated the king to relieve them from the heavy exactions which were imposed upon them. Melickshah graciously granted their desires, and forthwith furnished him with royal letters to

A. D. 1086. Haican era 535.

the governors of Armenia to desist from laying burthens on the people. The king also permitted Parsick to have the cross carried before him.

A. D. 1087. Haican era 536. Parsick then returned, and took up his abode at Edessa, after deposing Theodorus from the pontificate, and taking from him the cross Ketadarz (the miraculous cross with which Peter the pontiff blessed the waters in the river of Constantinople, which we have fully detailed above.)

A. D. 1092. Haican era 541. On the death of Melickshah, the Persian governors again began to annoy the Armenians, many of whom fled to Cilicia where Reuben ruled; and others to the borders of Cheson where Basilius the Crafty governed. A number of the clergy retired to the Black Mountain, and took refuge in the Armenian convents, many of which had been erected there.

Among these was a young priest named Stephen, then but eighteen years of age, but a prodigy of learning and sanctity. He took up his residence in the red convent of the desert of Shughr, and sometime afterwards was consecrated by Parsick the pontiff, bishop of the province of Cheson. Stephen had four scholars all equalling their master in the extent of their acquirements. These were Ignatius the monk, annotator on St. Luke; Sarkies the monk, annotator on the general Epistles; Gregory the Pahlavie, and his brother Nierses the graceful.

Shortly after the arrival of these fugitives in the regions about Mount Taurus, the prince Reuben died at the age of sixty, or as other records state, seventy years; having ruled over the Armenians fifteen years. His remains were interred in the convent of Castalon. A. D. 1095. Haican era 544.

CHAPTER II.

The reign of Constantine the First.

On the death of Reuben, his son Constantine succeeded him in the throne, a prince of considerable merit, who exercised the supreme authority with mildness and justice. At the commencement of his reign he had some contests with the Greeks, whom he defeated, and took from them several important places, among which was the castle of Vahkah, where he fixed the seat of his government. A. D. 1095. Haican era 544.

Immediately after this the Latins to an immense number, accompanied by a multitude of bishops and priests, arrived in Palestine for the purpose of dispossessing the infidels of the land in which our Saviour performed his pilgrimage. The chief of these people was named Gothofredus or Godfrey of Boulogne, and his forces amounted to 100,000 cavalry and 600,000 infantry. A. D. 1096. Haican era 545.

At the head of these he marched into Bithynia, and took the city of Nice with various other places. On this army laying siege to Antioch, their provisions were exhausted, and a famine broke out in their camp. Constantine the Armenian prince, on being informed of this, sent them an abundance of provisions, and the same was done by Oshin and Bazuney, two of his chiefs some time afterwards. Basilius the Crafty, and the monks of the convents in the Black Mountain also sent provisions to the Latin camp. On the taking of Antioch, the Latins to shew their sense of the kindness they had experienced from Constantine, sent him valuable presents, created him a marquis, and conferred on him an order of knighthood. They then marched against Jerusalem, which they took on Friday the 5th of July, A. D. 1099. Their chief, Godfrey, then became king of that city, and for eighty-eight years that dignity was held by Christian princes.

A. D. 1099. Haican era 548. Gregory Vikayaser was in Jerusalem at the time of its capture, where, although much annoyed by the confusion that took place at that event, he escaped unhurt; and retired to the convent of Areg in the Black Mountain, where he collected around him a number of learned Armenians, Greeks, and Syrians, with whom he remained a long time engaged in the trans-

lation of various foreign works into Armenian, particularly a Greek history of the lives of the saints. There was with him a Greek philosopher named Theophistey, conversant with Armenian, whom he caused to translate the commentary on St. John, from the Greek of St. Johannes Chrysostum. This was afterwards corrected and shaped to the Armenian style by the monk Kirakus. Theophistey also translated, by desire of Gregory, the lives of the above St. Johannes, and Gregory the theologian, both of them undergoing revision by the priest Matthew, the fellow scholar of Kirakus. Theophistey some time afterwards, at the instigation of a native of Balu, wrote an epistle to the Armenians, containing an account of the religious creed of the Greeks, and expressing the most profound contempt for the former. To this a reply was written by a monk of Taron, who proved himself no way inferior in polemical controversy to Theophistey. But both of these epistles were written in an intolerant style, and produced no good to either of their authors. At this period, the following distinguished individuals ornamented the literature of their country by their various productions, viz. the monks Mekhrik, George, and Kirakus. George was a native of Urch, and excelled by the soundness of his learning

The other two were alike distinguished for wisdom and piety. To these we will add the monk Johannes, styled the deacon, who, besides other works, was the author of the anthem called "*the children of the Levondians*;" also, Samuel of Ani, who published an abridgment of the history of Armenia; Mathew of Urha, an historian; Marcus the pious recluse, and Gregory Mashkovor. While Gregory Vikayaser was residing on the Black Mountain, the prince Constantine died, after a reign of five years. He left two sons Thorus or Theodorus and Leo.

CHAPTER III.

The reign of Thorus the First, and the pontificate of Parsick.

A. D. 1100. Haican era 549. THORUS the elder son of Constantine succeeded to the government of the Armenians on the death of his father. This prince was of a far more warlike disposition than his father, and waged many wars with the Greeks, whom he continually defeated. He took from them the city of Anarzaba, in which he built a church, which was called St. Zoravark (generals). He repaired many of the churches which had

been permitted to fall into decay in his territories, and extended his dominion to the borders of the Mediterranean Sea.

In the second year of his rule happened the difference of the time of the Easter festival, called by the vulgar Zurazatik, or the wrong Easter, between the Armenians and Syrians on one side, and the Greeks and Latins on the other. The reason of this difference is, that ninety-five years ago the latter people celebrated the Easter feast a week before the former. According to the Armenian calendar, this difference of observing the ceremony of the Easter festival happens in every ninety-five years between the above mentioned christian nations. A. D. 1102. Haican era 551.

At this period the envy and malignity of the Greeks had risen to a high pitch against the Armenians, occasioned by the former perceiving the restoration of royalty in the family of Reuben, and the flourishing state of the kingdom under Thorus. On the approach of the Easter festival the people were much harassed by the Greeks, who wished to make them celebrate it at the same time with them. In the course of the dispute that arose on this subject between the two nations, some of the Armenians wrote to Gregory Vikayaser for advice, who, not wishing to provoke the enmity of the Greeks against himself, replied in general terms, that it was becoming to adhere to all those customs which

had been established by their ancestors. Some abode by this advice; others dissenting, joined the Greeks, and proved afterwards more virulent against the Armenians than the Greeks themselves. Among the latter class was Constantine of Urha, Gramartic of Hiromcla, Enoch the priest of Vahkah, Paul of Tarsus, and a few others.

Shortly after this, Gregory Vikayaser, at the request of Basilius the Crafty and his consort, took up his residence in the red convent at Rapan, near the city of Cheson. Here, after a short time he fell sick, and sending for Parsick the pontiff and Basilius the Crafty gave them charge of the two sons of his nephew Apirat, viz. Gregory and Nierses, whom he had hitherto brought up with the greatest care, and who had early discovered signs of great wisdom and piety. He expressed his desire that on the death of Parsick, he should be succeeded in the pontificate by the elder of these two youths, Gregory. He then becoming worse, received the sacrament and expired; having attained a very advanced age, and enjoyed the dignity of pontiff forty years. His remains were interred in the convent in which he died.

A. D. 1105. Haican era 554. Parsick by the death of his uncle Gregory, was put in possession of the full power of pontiff, and he exercised the function of that office henceforward, sometimes in the desert of Shughr, and sometimes in the city of Edessa.

The youths, Gregory and Nierses, whom he received in joint charge with Basilius the Crafty, resided with him, and were educated by him with all the care and diligence necessary to make them ornaments of their nation. Gregory was shortly after ordained priest.

The tranquillity which the Armenians had of late enjoyed was disturbed in this year, by an irruption of the Persians into Cilicia, where they plundered many places and captured a number of prisoners. They were at length opposed by Thorus who defeated and drove them out of his territories. They then proceeded to ravage the country under the government of Basilius the Crafty, but here they met with less success than in Cilicia, for Basilius having collected a few troops, gave them a complete overthrow, depriving them of all the plunder and captives they had taken during the whole course of their expedition. Basilius after this returned to his capital Cheson, whence he dispatched to Thorus a part of the spoil he had taken from the invaders. He released all the captives who had been recaptured by him from the hands of the Persians, and sent them with joy to their homes. A. D. 1107. Haican era 556.

When Taphar the king of Persia heard of the defeat and dispersion of his army by Basilius the Crafty, he assembled an immense force, and A. D. 1108. Haican era 557.

marched in person against this gallant Armenian, to revenge the loss he had sustained.

He first appeared near the city of Hasanmisur, and the season being autumn, he captured a great number of people whom he found in the fields, employed in gathering the harvest. He then proceeded against the castle of Harthan, to which he laid siege. In the mean time Basilius the Crafty had not been idle, having collected a gallant band of Armenians, all men of extraordinary bodily prowess, with whom he set forward to repel the invaders. On coming near the Persian army Basilius formed his force into four divisions, giving the command of the first to his uncle Peter; the second to one Basilius, surnamed Tighah (boy), of the race of the Camsaracans; the third to Tigranes, a descendant of a noble Armenian family; the fourth he headed himself. An Armenian chief named Abulasath, son of Tachat, of the province of Taron, also assisted Basilius with a select body of cavalry, which he commanded in person. Basilius then directed all his four divisions to march to different quarters of the enemy's camp, and at a given signal to make a simultaneous attack. This was done, and the Persians taken by surprise, made a very faint resistance, and after losing an immense number of troops, took to flight. The Persian general on the first

alarm of the attack of the Armenians, endeavoured to inspire his men with confidence, and to check the progress of the panic with which the sudden nature of the assault struck them. While he was in the act of encouraging his men, Tigranes came up to him, and with one blow split his head through his iron helmet. On seeing the fall of their general, his guards immediately surrounded Tigranes, who, however, having slain two of them, succeeded in extricating himself. Many Persians of distinction were taken in this encounter. The victors, gathering an immense booty from the camp of the vanquished, returned to their respective abodes.

CHAPTER IV.

Continuation of the reign of Thorus the First, and the pontificate of Gregory Pahlavie.

Two years after the defeat of the Persians by Basilius, near the castle of Harthan, Cilicia was invaded by numerous hordes of Scythians. Thorus on this occasion, having obtained assistance from the Armenian chiefs, Tigranes and Abulasath, marched with his brother Leo at the head of all his troops to resist the marauders. A battle ensued, in which the

A. D. 1110. Haican era 559.

Armenians were defeated, owing to the vast superiority of numbers on the side of the Scythians. Not at all disheartened by this ill success, Thorus exhorted his troops to put their trust in God, and again led them against the enemy. In this second encounter the gallant chiefs, Tigranes and Abulasath, fell after performing prodigies of valour. The loss of these gallant individuals was most deeply felt by all patriotic Armenians.

At the time when they received their death blow, Leo, the brother of Thorus, was near them, and was so much affected by the sight, that losing all command of himself, and being as it were under the inspiration and guidance of a superior and invisible power, he furiously rushed into the midst of the enemy's thronged troops, and there, like an eagle in a dovecote, spread destruction and terror. The Scythians, unable to offer opposition to his impetuosity, which they had never seen paralleled, precipitately fled. Victory crowned the exertions of the brave Leo, but, strange to tell, so lost was he to every thing that occurred about him while under the impulse of rage and fury at the sight of the death of his friends, that when he came to himself he declared he did not recollect a single circumstance of the gallant feat he had performed. The Latins look upon

this achievement as a miracle. The Scythians on their rout by Leo, quitted the territories of Thorus, and advancing to the small sea of Kharberd, laid siege to the strong fortress of Zovk (seas), then in the possession of the great Armenian chief Apirat Pahlavie, grandson of Gregorius Magistratus, and father of Gregory and Nierses the graceful. Here they were baffled in every attempt to capture the fortress, and at length raising the siege, set forward on other expeditions. Apirat, however, exposing himself on the walls to view the enemy in their retreat, was shot by an arrow discharged at him by a Scythian who had lain concealed beneath. He died in the course of a few hours, and his son Basilius succeeded him in his possessions, assisted in the government by his brother Shahan, surnamed Zoravar or the general. A year after this, Basilius the Crafty died, and leaving no children, his government was exercised by Tighah Basilius the Camsaracan. A. D. 1111. Haican ear 560.

At this period hostilities broke out between Thorus and the three sons of Mantaley the murderers of king Gagik, their castle Kizistra being near the territories of Thorus. The Armenian monarch having assembled his troops, marched to Kizistra, and arriving there at night stationed his infantry in ambush, and in the course of the next day, appeared A. D. 1112. Haican era 561.

to despair of taking the fort, and with his cavalry retreated. The garrision fancying that Thorus would not return again, opened their gates, and issued in and out in supposed perfect safety. At this juncture the concealed troops rushed suddenly to the gates, and killed all they found there. While this was going forward, Thorus appeared with his cavalry, when all entering the fort, they seized the three sons of Mantaley and put the remainder of the garrison to the sword. When the murderers of king Gagik were brought into the presence of Thorus, he demanded of them the sword and apparel of that unfortunate monarch. They brought them to him, but one of the brothers anticipating the fate to which they were doomed, on their going for the apparel and sword in question, ran to the top of the castle, threw himself from the wall, and dashed out his brains by the fall. When Thorus heard of this, he seized a cudgel with which he beat one of the survivors to death, exclaiming, that such monsters did not deserve to perish by the sword. The other brother being less guilty in the black affair of king Gagik's murder, was less harshly treated; he was bound and sent to Cilicia. Thorus having plundered the fortress placed a few troops in it, and then returned to his city Vahkah. Just after this event Parsick the

pontiff died in the convent of the desert of Shughr, having enjoyed that dignity thirty-one years, during eight years of which he exercised the office of sole ruler of the Armenian church the remaining period conjointly with Gregory Vikayaser. Agreeably to the wishes of the latter, expressed in his last moments, Gregory the son of Apirat succeeded Parsick in the pontificate, his election taking place in the red convent in the desert of Shughr. A. D. 1113. Haican era 562.

Gregory the Third, although but twenty years of age at the time of his elevation to the pontifical dignity, was already celebrated for the wonderful extent of his knowledge, and the wisdom and piety which all his actions displayed. In personal graces few of his contemporaries equalled him, and in the amiable nature of his disposition he was never surpassed by any of his predecessors. He was the author of many valuable treatises, he made several highly creditable translations of scarce foreign works, and is known as the composer of two excellent anthems, viz. "*the inexpressible mystery*," and "*the great wonder*."

When the news of the election of Gregory became known, David, the son of one Thornik, then archbishop of Akhthamar, refused to acknowledge him, and having induced five bishops to join him in his disobedience, caused A. D. 1114. Haican era 563.

himself to be consecrated pontiff in the convent of Zor. On Gregory becoming acquainted with this, he convened a large meeting of the clergy, amounting to 500 persons, who by common consent rejected the new pontiff, and anathematized both him and all his adherents. It was also enacted in this assembly, that henceforward, on the election of a pontiff, the unanimous consent of the four sees of Bujney, Haghbat, Thaddeus and Stathev, should be indispensable to the success of a candidate. In the mean time, David was resolute in retaining his illegally acquired dignity, and continued to exercise the functions of pontiff in Akhthamar, and when he died others succeeded him in the same office. In the course of a few years after this, Gregory removed from the red convent in the desert of Shughr, and settled himself in the castle of Zovk his paternal inheritance, and situated between the small seas of Kharberd and Arzn. Having much improved this castle, and newly fortified it, he established the seat of his spiritual government there, A. D. 1125, H. E. 574, and consecrated his brother Nierses the graceful, a bishop.

A.D. 1141. Haican era 590. About this period a nuncio from the Pope of Rome arrived at Antioch, where he held a meeting to settle some religious points, to which Gregory was invited. On the dis-

solution of this meeting the nuncio went to Jerusalem, and as the pontiff Gregory was under a vow to visit that city, he accompanied him. Another assembly was held here, when a discussion taking place respecting the Armenian religious ceremonies, Gregory distinguished himself by a very able speech with which all present were much pleased. On the pontiff's return to Zovk, the Latins wrote many commendatory letters to the Pope concerning him, and his holiness thereupon sent him a pontifical sceptre and veil, accompanied by a letter full of kindness and high consideration. A reply was returned by Gregorius in which he testified his sense of the honour which had been conferred upon him.

In this year Thorus the king of the Armenians died, after a reign of twenty-three years, leaving no issue. His remains were interred in the convent of Dirazark. A. D. 1123. Haican era 572.

CHAPTER V.

The reign of Leo the First.

On the decease of Thorus, Leo his brother succeeded him in the government of the Armenians in Cilicia. Immediately after taking possession of his authority, he assembled his forces and besieged and took the city of A. D. 1123. Haican era 572.

Mamestia. He then marched all over his territories, and advanced as far as Tarsus. In the course of this tour he expelled all the marauders who had been induced by the news of the death of the late king to enter Cilicia for the purpose of plunder. Some few places had also been taken by them, which after a little trouble he recovered. The fame of Leo became so great, that he was an object of fear and dread to all the enemies of the Armenians, and the Greeks avoided all dispute with him. On account of his valiant character he was surnamed the New Ajdahak, (meaning the Median king Ahasuerus, of whom mention was made in the sixth chapter of the first part) and no one disputed his title as king of the Armenians.

A. D. 1130. Haican era 579. At the time of the accession of Leo there was a Latin count named Bedewin residing in the city of Antioch, who having heard of the renown of that monarch sought to get him into his power. Fearful of encountering him in fight, he set about the attainment of his object by treachery. For this purpose, after writing to Leo assurances of his high consideration and regard, he invited him to an entertainment; and on the invitation being accepted, the Latin breaking through every law of hospitality and good faith, with the assistance of some of his countrymen perfidiously seized his guest

and confined him in a castle. After an imprisonment of two months Leo obtained his release, by giving Bedewin, the cities of Mamestia and Adana, the castle called the rock of Sarwand, and 60,000 pieces of money, besides leaving in his hands one of his sons as hostage for henceforward taking no hostile steps to revenge himself on the count.

Leo, however, after his release, attacked and recaptured the whole of the places which had been extorted from him, and in revenge annoyed the Latin chief whenever he found an opportunity. The Latins being much molested by him called to their aid Fulk the king of Jerusalem, and hereupon several bloody battles were fought between the two parties. Leo however proving victorious in all his encounters with them, the Latins sought to make peace. By the mediation of Choslin count of Edessa, one of whose relations was Leo's wife, this was effected; the Latin chief restoring the Armenian monarch's son, and entering into engagements never more to molest him. A. D. 1131. Haican era 580.

The emperor Johannes Porphyrogenitus having perceived that Leo had obtained possession of several Greek cities in Isauria, and that he was daily becoming more powerful, declared war against him. To render his defeat impossible, Johannes assembled all the forces of Greece, A. D. 1137. Haican era 586.

to which he added various troops from other nations, and at the head of the vast army which they formed he marched into Cilicia. When Leo perceived this immense body coming against him, he retired with his wife and two of his sons, Reuben and Thorus, into a part of the mountains where the Greeks could not reach him. His two younger sons, Mileh and Stephaney, were at this period with their maternal relations at Edessa. Leo was obliged to retreat before his enemies; for at that time he and his chiefs were at variance. When the emperor heard of the retreat of Leo, he sent a large detachment of his army to pursue him, to prevent his sudden reappearance to attack the Greeks in the event of his obtaining troops. Johannes then, at the head of the remainder advanced against Mamestia, which he captured, as also Tarsus and Adana. After obtaining possession of these places he detached a strong force to lay siege to Anarzaba, a city built on a high hill, strongly fortified, and containing a large population, all of a warlike and undaunted character. On the approach of the Greek troops to this city, the inhabitants armed, and issuing out of the gates, attacked and completely defeated them. The emperor then marched with all his numerous army and besieged it. For thirty-seven days

he continued incessantly engaged against it, but the citizens by means of red hot iron and stones which they successfully hurled on the besiegers, destroyed all their battering engines. This produced a short cessation of hostilities; but the emperor determined not to raise the siege, constructed new machines which he caused to be covered with clay, to prevent their being burnt like the preceding ones. The operations of the besiegers were then recommenced, and in the course of a short time they made a breach. The Greeks stormed, and a dreadful conflict ensued; the Armenians disputing every inch of ground with the most determined bravery; even the women took part in the fray, hurling from the tops of their houses stones, bricks, and furniture, upon the heads of the assailants. Dreadful was the confusion that prevailed. The Greeks, although slain in heaps, still continued to rush in, and the citizens were finally obliged to retire to the citadel. Here they were besieged by the enemy, and finding that their capture was inevitable should they remain much longer there, they boldly issued out, and cutting their way through the besiegers, left the city. The emperor, although he obtained possession of Anarzaba, lost such an immense number of men in the siege that he felt little or no joy at his success. He then

proceeded to besiege the castle of Vahkah, after leaving a garrison of Greek troops in Anarzaba. On his arrival before this castle he sent in a summons to the Armenians to surrender it quietly, but they treated it with contempt. Vahkah was commanded at this time by a chief named Constantine, of the Reubenian race, a man of tremendous bodily strength and great experience in war. This chief having mounted on the battlements of the castle, dared the Greeks to produce a man to contend with him in single fight. Hereupon a Greek named Eustratius offered himself as the champion of his nation. Having armed himself at all points, he cried out to Constantine to descend and meet him in the field, not with words, but with weapons, as one warrior should meet another. Constantine then issued out of the gates of the castle and attacked Eustratius. The conflict was well supported on each side, both displaying the art of perfect swordsmen. Constantine at length received so violent a blow on his shield that it was dashed to pieces, which obliged him to retire within the castle. The siege was then pressed with double vigour, and Vahkah was at length taken; when the emperor seizing Constantine, sent him in chains to Constantinople. On the arrival of the ship in which he was conveyed, at that city, Con-

stantine succeeded in effecting his escape by breaking his fetters and killing the guards who had him in charge. Through the treachery of some Armenians he was some time after retaken by the Greeks, but what was the nature of his subsequent adventures our historians do not state.

In the mean time the troops who were sent in pursuit of Leo, followed him to the mountains where he had taken refuge, and seizing all the passes completely blockaded him. This preventing a supply of food being furnished him, he was reluctantly obliged to surrender himself into their hands, together with his wife and sons. They were all bound and conducted to the emperor, who sent them in chains to a place of secure confinement. He then drove all the Armenian troops from Cilicia, and appointed Greek governors over all the cities he had captured, leaving a force of 12,000 men to protect them in their offices. He forthwith, with the remainder of his army, returned to Constantinople. These events occurred A. D. 1137, H. E. 586, and the fifteenth year of Leo's government.

In the course of a year after his return to Constantinople, the emperor moved to pity by the representations made to him by the friends of the captive Armenian monarch, released him, A. D. 1138. Haican era 587.

his wife, and his sons, but retained them near his person, giving them apartments in the imperial palace, and treating them with honour and respect.

A. D. 1139. Haican era 588. Some time after this, on an occasion when the emperor went to the bath, Leo's son Reuben who accompanied him gave a proof of strength which is almost incredible. He took a large marble cistern which stood in the bath, and which four men could with difficulty move, and bearing it in his hands with all the ease that he would have borne a basin, placed it before the emperor. All who observed this feat of strength, cried out "a second Sampson!" Some envious individuals, however, found means to raise suspicions in the emperor's mind with regard to this extraordinary strength of Reuben, and he directed his eyes to be thrust out, which occasioned his death. The emperor shortly after, entertaining unjust suspicions respecting Leo, caused him and his son Thorus to be fettered and remanded to their former prison.

A. D. 1140. Haican era 589. Here they remained for some time, earnestly supplicating the Almighty to assist them, when one night Thorus had a remarkable dream which he related the next morning to his father. "I thought," said he, "a man of a most glorious appearance entered our prison and presented me with a loaf on which was a fish. You asked me for it, and on my giving it to you, you did

not eat of it!" Leo then exclaimed with joy, "My son, the time will arrive, as the loaf indicates, when thou shalt recover all the country which I have lost; and as the fish represents, thou shalt become powerful at sea. I partook not of the gifts, therefore I shall not see the accomplishment of these things!"

Leo died a year afterward in prison, on which the emperor compassionating Thorus, released him and kept him near his person as before. A. D. 1141. Haican era 590.

CHAPTER VI.

The reign of Thorus the Second.

WHILST Johannes Porphyrogenitus remained in the imperial throne, Thorus resided with him, and by his engaging manners became a great favourite not only with him, but with all who knew him, high and low, chiefs and domestics. He was of a cheerful disposition, and uncommonly handsome person, generous to a fault, and brave even to rashness. On the death of Johannes and the succession of Manuel Comnenus to the imperial throne, which happened about a year after the decease of Leo, Thorus determined to withdraw to Cilicia. He was unable to do this immediately that Manuel Comnenus became emperor, as he had recently married a A. D. 1142. Haican era 591.

Greek lady of vast wealth; besides, Cilicia was in a dreadful state of confusion, in consequence of the inroads which the enemies of that country were continually making. The year following however, his wife died; and Thorus gathering all his property secretly quitted Constantinople, and proceeded by water to Antioch disguised as a merchant. From thence he went to Cilicia, and arriving in the mountains of Taurus, disclosed to a priest his name and family, who thereupon took him to his house and there kept him in a state of concealment.

A. D. 1143. Haican era 592.

A. D. 1144. Haican era 593.

At this period, numbers of Armenians had taken refuge in the mountains of Taurus from the persecution of the Greeks, and ardently longed for an opportunity to break the chains which these usurpers had thrown upon their country. The priest who had given Thorus protection in his house, having assembled the Armenian chiefs who were in that quarter, informed them that the son of Leo was amongst them. They thereupon desired to see him; and joining with enthusiasm in his desire to drive the Greeks from Cilicia, soon procured him an army of 10,000 men. Thorus at the head of these, attacked the castles of Vahkah and Amuda and captured them. He then proceeded against other places, and the most unbounded success accompanied him. He took successively Amarzaba, Adana, Sis,

Areuzberd and Barzrberd, and succeeded in establishing himself in the throne of his ancestors. Shortly after this, Zanghie the chief of Aleppo, attacked and took Edessa from the hands of the Latins. At this period Stephaney and Mileh were in that city, but in the confusion that followed its capture they found means to escape to their brother Thorus, by whom they were appointed to offices of trust under him. On the news of Thorus's success reaching Constantinople the emperor became highly incensed, and raising an immense force, placed it under the command of his cousin Andronicus Cesar, with directions to march into Cilicia and extirpate all the Armenians. A. D. 1145. Haican era 594.

On the arrival of Andronicus and his army at the frontiers of Cilicia, Thorus sent messengers to him, saying, "I will submit to the emperor, if he will rule justly. Why has he sent you with such a multitude of troops against me? If he desires to hold a despotic sway over the country, let him know that free men will never quietly submit their necks to the yoke!" Andronicus treated this message with contempt, replying, "Know that the justice of the emperor is of such a nature that he has ordered me to bind Thorus with chains, as he formerly bound his father!" A. D. 1146. Haican era 595.

Irritated at this answer, Thorus prepared to

receive the invaders. He assembled his troops, and placing the whole of his infantry in ambush in a certain pass by which the Greeks would have to go, he by a circuitous route got in their rear with the whole of his cavalry. The Greek army fell into the snare that was laid for them, and on their arrival at the pass where the Armenians lay in ambush, they were suddenly attacked on all sides. A dreadful slaughter of the invaders followed, and a multitude were made prisoners, among whom were several Greek chiefs, and an Armenian named Basilius who had turned to the faith of the Greeks, and from whom Thorus had before taken the city of Barzrberd. Andronicus, who had with difficulty escaped, wrote an account of this affair to the emperor, declaring that the loss of the army was not to be attributed to the want of courage in his soldiers; and basely asserting that Thorus had deceived him by false oaths. In the mean time the Armenians quietly returned off to their habitations with the spoil and captives they had taken.

The emperor much concerned respecting the number of Greek prisoners in the hands of Thorus, sent ambassadors to him to treat for their ransom. On their arrival, Thorus exclaimed with affected astonishment, "What! are my captives so much esteemed by the emperor

that he wishes to ransom and appoint them chiefs of his nation!" He then demanded at what price they were valued, which produced much perplexity in the breasts of the ambassadors, who were unwilling to say little for fear of degrading those for whom they treated; and they dared not say much, as in that case they would be obliged to pay heavily. In this dilemma they told the king to fix his own price. Thorus then said, "If these people were of any use to me, I would not part with them, but as they are not, take them for what you choose!"

The ambassadors then consulting with each other preferred giving large sums for the ransom of the Greek chiefs, as they reflected that were they to give little, they would be sadly vilified in the eyes of the Armenians. They then brought to Thorus an immense quantity of treasure, which when he saw, he exclaimed with surprise, "What! are my captives indeed worth so much!" He then distributed the whole of the money to his troops. The ambassadors being astonished at this munificence, Thorus addressed them thus, "I reward my soldiers that they may again take your chiefs and favourites and bring them in fetters to me!" The ambassadors then set out with their released countrymen for Constantinople, and on their arrival there made the emperor acquainted with

all that had befallen them. Upon this he despaired of being able to subdue Thorus, and by the mediation of the court of Antioch made peace with him. A war, however, subsequently broke out again between them, in which Thorus was again successful, having captured the Greek chiefs and received ransom for them as before.

A. D. 1146. Haican era 595. About this period the Scythians commenced making destructive inroads into Kharberd and Marash; and Masuda the chief of Iconia exercised a despotic power in Mesopotamia. In consequence of these events, Gregory the pontiff quitted the castle of Zovk, and accompanied by his brother Nierses and all the clergy belonging to the pontificate, went to Hiromcla,

A. D. 1147. Haican era 596. then in the possession of the Latins. Here he settled, and in the course of some time afterwards established a distinct pontificate in Hiromcla, which he ornamented with a splendid church built in the form of a cupola.

A. D. 1154. Haican era 603. In the mean time the Scythians continued harassing Marash and Kharberd, extending their depredations to the Black Mountain and plains of Cilicia. Here, however, they were met by Thorus and driven out of the country with loss. The son of Masuda named Ghulich Aslan, (in Turkish, Guluch Arslan) at the instigation of the emperor, and contrary to the express stipulation of his father, about this period marched to attack

Thorus, but was routed and put to flight. Thorus then carried arms into Ghulich's country, and committed horrid devastations; but in the course of a short time was prevailed upon to make peace with him. At this epoch Stephaney the king's brother rebelled, and became independent. He, at the head of a body of bold determined troops, recaptured the Black Mountain from the Scythians, and marching into Marash subdued the whole country. On his return from this part, the Greeks with whom he had before had some contests, in which they were beaten by him, waylaid, and caught him. They then put him to a most cruel death, tying his hands behind him, and throwing him alive into a cauldron of boiling water. His body being thrown carelessly away by his murderers, was afterwards found by some of his countrymen, and buried by them in the convent of Arkah Calin. Stephaney left two sons, named Leo and Reuben, both of whom in the course of time reigned in Cilicia. The news of the dreadful fate of their brother reaching Thorus and Mileh, they were seized with boundless grief and horror, and forthwith began to seek vengeance on his murderers the Greeks, destroying numbers of their towns and villages. They afterwards made a descent on the island of Cyprus, where they caused extensive mischief,

A. D. 1156. Haican era 605.

A. D. 1157. Haican era 606.

A. D. 1158. Haican era 607.

taking a vast number of captives, cutting off their ears and slitting their noses, and in this maimed state sending them to Constantinople. The sight of his subjects thus mutilated, excited the warmest anger of the emperor, and he forthwith levied a large army and sent it against Thorus. The Armenian monarch met this force, attacked, and entirely defeated it. The emperor then assembling a still larger force than before, marched at their head into Cilicia. After several encounters which sometimes were decided in favour of the Armenians, and at other times of the Greeks, Thorus became reconciled with the emperor, by whom he was honoured with the title of Pansebastus. A few years after this Thorus died, after possessing the government twenty-four years, leaving one son yet in his infancy, whom he delivered in charge to his father-in-law Thomas Pail, a renowned chief and a native of Antioch. This individual having received the boy, governed Cilicia for one year.

A. D. 1167. Haican era 616.

CHAPTER VII.

The pontificates of Nierses the Graceful, and Gregory Tighah (the boy), and the proceedings of the Council of Union.

THE country of Cilicia having enjoyed for some time a state of repose, Gregory the pontiff being arrived at extreme old age, convened a meeting of clergy at Hiromcla, and with their consent consecrated his brother Nierses pontiff of the Armenians. He then retired to a secluded spot, and three years afterwards died, having been in the pontificate fifty-three years. His remains were interred at Hiromcla. Nierses the Graceful on his elevation to the pontifical chair, with much zeal and activity set about improving the condition of the people, whose spiritual concerns were committed to his care. The Armenians being dispersed in various parts of the world, he sent missionaries to many distant parts where they had settled; and with the consent of his bishops wrote a general letter to all the nation, full of heavenly wisdom, wherein he exhorted all to rectitude of conduct. A.D. 1166. Haican era 615.

He also wrote to the inhabitants of Mesopotamia on account of the Arevordies or worshippers of the Sun, and other heretics. In consequence of the destruction of the kingdom of Armenia, some irregularities had unavoidably crept into the church, to remedy which Nierses made many excellent regulations. He wrote also a collection of anthems.

In consequence of the mild, easy manner in which he exercised his functions, and the peculiarly sweet tone of his literary productions, he was surnamed Shinorhali or the Graceful. He was also called Clajensis, in consequence of his exercising his pontifical dignity in the fortress of Hiromcla.

A. D. 1168. Haican era 617. Through the medium of Duke Alexius, the son-in-law of the emperor Manuel Comnenus, Nierses endeavoured to effect a union between the churches of Greece and Armenia. After the pontiff had written several times on this subject to the emperor, and to Michael the Greek patriarch, a theologian, named Lezion Master Theorianey, was sent by them into Cilicia, accompanied by the abbot of an Armenian convent, named Johannes Uthman, from Phillippoli. On their arrival at Hiromcla they held a long conference with Nierses, Theorianey committing to paper every thing that fell from the pontiff. Having arranged their measures,

the two deputies returned to Constantinople, bearing a letter from Nierses. Shortly after they came again to Hiromcla with letters from the emperor and patriarch containing their consent to the union contemplated. The pontiff then summoned a meeting, writing to all the Armenian bishops on the occasion. While Nierses was busily engaged in preparing for this meeting, he was suddenly taken ill and died in the 75th year of his age and eighth of his pontificate. An annual feast was appointed to be held for him on the 13th of August. The most distinguished of all this pontiff's disciples was Nierses Lambronensis, one of his relations, the son of Oshin, who greatly resembled his master in his acquirements and productions. The following are a few of the Armenian worthies who flourished during the pontificate of Nierses. His fellow-scholar Sarkies the Graceful; Ignatius the annotator; George the monk, abbot of the convent of Haghbat, who wrote a commentary on Isaiah; Johannes of Tavush; Mukhithar of Ganzak, surnamed Cosh, who wrote fables, the instructions of Adam to his sons, and Eve to her daughters, and composed statute books; and Muchithar of Ani, who is the author of the lives of the ancients.

A. D. 1173. Haican era 622.

On the death of Nierses, Gregory the Fourth,

A. D. 1173. Haican era 622.

surnamed Tighah, (the boy) his nephew, succeeded to the pontificate by the consent of all. Gregory conciliated the affection of all who knew him by the ease and elegance of his manners. In his person he was tall and commanding, with a peculiarly sweet expression of countenance, and in his character every thing was guided by the rule of virtue and precepts of religion. The emperor on hearing of the death of Nierses, and the election of Gregory, wrote to the latter condoling with him on the loss he had suffered, and exhorting him to carry into execution the union proposed by his predecessor. After some correspondence on this subject Gregory convened a meeting at Tarsus, where Nierses Lambronensis made a splendid oration. The Greek metropolitan also convened an assembly at Constantinople, from which they wrote to the Armenian council the conditions upon which the union contemplated could alone be effected. These were, that the latter would consent to accept the council of Chalcedon, and acknowledge two distinct natures in our Lord Jesus Christ.

A. D. 1179. Haican era 628. On the receipt of these conditions another meeting was called in Hiromcla, consisting of the pontiff of the Aluans, thirty-three bishops, and an infinite number of priests. These, with unanimous consent, and with the consent of 300 archbishops who were absent, but

had written to the assembly their opinions, consented to accept the council of Chalcedon, and to admit distinctly in Christ two natures. They then wrote to the emperor and Greek council an account of their decision; but the messenger who bore their letters was detained by the disturbances in the way of his journey to Constantinople and obliged to return to Hiromcla. Shortly after, news arrived of the death of the emperor Manuel, for which all the Armenians mourned greatly, as a stop was put by this event to their intended union.

When an account of the proceedings of the Armenian council reached the people of Zoraget and Sanahin, some tumult was occasioned amongst the inhabitants, one of whom, Gregory Tuteordey, a friar of Sanahin, had the presumption to write a very rebellious letter to the pontiff, who returned him a very mild but wise reply. This not producing its proper effect on Tuteordey, he caused a number of people to renounce all obedience to Gregory, and elect Parsick bishop of Ani, as their spiritual chief. The majority of the nation and even the citizens of Ani unanimously approved of Gregory's measures, and continued to obey him as their pontiff. A. D. 1180. Haican era 629.

CHAPTER VIII.

The reigns of Mileh and Reuben the Second.

A. D. 1168. Haican era 617. On the death of Thorus king of the Armenians, his brother Mileh, who had revolted from him, resided at Aleppo. On his hearing of the decease of his brother, he borrowed the cavalry of the chief of Aleppo and proceeded to Cilicia. Here he found Thomas Pail in possession of the government, as we before stated, and the Armenians not acknowledging his claims, but treating him with neglect, he returned to Aleppo. Here he procured more troops and

A. D. 1169. Haican era 618. set out for the conquest of Cilicia. On his arrival at the frontiers, the Armenian chiefs finding that they were not able to cope with the large army which accompanied him, consented to receive him as their sovereign instead of the son of their last monarch. Mileh then took possession of the country and, dismissed his foreign troops with large presents. Thomas Pail, the late governor, fancying that Mileh was plotting against him, fled to Antioch, whence he had originally come, accompanied by the

young son of Thorus. Here the latter was murdered by some wretches, probably the agents of Mileh, as he was a man of bad principles. He, however, did not long enjoy the government, for addicting himself to base and detestable vices, his troops became disgusted, revolted, and killed him after a reign of five years.

He was succeeded by Reuben the Second, son of Stephaney and nephew of Thorus and Mileh, who on the death of the late monarch was residing with his brother Leo under the protection of Bacuran an Armenian chief. By the consent of all the nation he ascended the throne. Reuben was of a mild disposition and became beloved by all his subjects. Immediately after his accession he set about repairing all the towns and villages which had been permitted to fall into decay during the preceding reigns. He also cultivated the friendship of the neighbouring powers, particularly the Latins, from whose nation he took a wife by whom he had two daughters. A. D. 1174. Haican era 623.

About this period war broke out between the Greeks and Armenians, and Reuben laid siege to and captured Tarsus and Amisda, which some time before had fallen into the hands of the former people. In consequence of his success against Tarsus, he drew upon himself the hatred of Hethum Sebastus, the brother of A. D. 1182. Haican era 631.

Nierses Lambronenses and son-in-law of Thorus the Second. Hethum at this period was governor of Lambron, which appointment he held from the Greeks. This enmity at length rose to such a pitch, that Reuben's anger was excited, and levying a large force he marched and laid siege to Lambron. Hethum on this applied for assistance to Bohemond the Latin count of Antioch, who, willing to serve him, but not being able to meet Reuben openly in the field, took the following base measures to oblige the Armenians to raise the seige. He wrote to Reuben, and after many protestations of regard, invited him to a certain place where they might make a treaty of alliance together. The king not suspecting that any treachery was intended, repaired to the place named by the count, who had already arrived to receive him. Here he was seized by the latter and put in confine-

A. D. 1183. Haican era 632. ment. When Leo the brother of Reuben heard of this, he immediately pressed the siege of Lambron, and distressed the place so much that Hethum was obliged to procure the liberation of the king from Bohemond, to prevent the destruction of himself and his city. Reuben was released, and afterwards made peace with the governor of Lambron. In the mean time, the Greeks still regarding the Armenians with dislike, endeavoured to foment disturbances between

the Latins and them, representing to the former that the latter were followers of the heresies of Eutyches.

Upon this being made known to the pontiff Gregory, he wrote a very submissive letter to Pope Lucius, representing the hatred the Greeks bore his countrymen, and begging that the Latins would not listen to their fabrications in prejudice of the Armenians. He also requested the pope to send him an account of the regulations of the Romish church. Lucius replied by observing that the Armenians should conform to the practice in use amongst all true Christians, whether in the east or west, of mixing a little water with the wine of the eucharist, and celebrating the birth of our Lord on the 25th December. He also sent the pontiff a copy of the regulations of the Romish church, with a mitre, a splendid pallium, and a small sash, which is considered to be the greatest of all ecclesiastical ornaments. A.D 1184. Haican era 633.

About this time Zechariah and Evaney, the sons of Sarkies the chief, became greatly celebrated, the former in the office of general, the latter grand vizier of the Georgians. Evaney was generally known by the honourable title of Athabeg, or father of the king. These worthies distinguished themselves greatly against the Persians, whom they frequently defeated in ac-

tions fought in Armenia, and recaptured from their hands the country of the Seunies, and Gelarcunies, and the provinces of Shirak and Cars, by which their fame was extended throughout all the territories of the Huns and Persians.

A. D. 1185. Haican era 534. At this period Reuben the Second, king of the Armenians, after governing them with mildness and prudence for a period of eleven years; came to the resolution of resigning the crown to his brother Leo. This he did in a public assembly of the chiefs convened for the purpose; when he retired from the world, and became a friar in the convent of Dirazark. Here he died a short time after.

CHAPTER IX.

The reign of Leo the Second, and the pontificates of Gregory the Rash, and Gregory Apirat.

A. D. 1185. Haican era 634. LEO the Second, on the abdication of his brother Reuben, succeeded to the government of Cilicia. He was a prince of remarkable wisdom and piety, and greatly contributed to the happiness of his subjects by the wise laws he instituted for their government. He also extended the boundaries of his country beyond Mount Taurus, taking up his residence at the city of Tarsus, which he occasionally changed

for the city of Sis. He was an ardent admirer of the lectures of Nierses Lambronensis, and on dominical festivals would permit no other minister to perform the sacred offices in the church which he frequented.

The year after his accession, Cilicia was invaded by Rustum chief of Iconia, at the head of a large army. Leo having assembled the Armenian troops attacked and defeated the invaders. Rustum on again leading his men against Leo, suddenly expired in his tent, and his army being attacked just after, was routed with great slaughter, the victors gathering immense spoil on their defeat. Leo some time after this conquered the country of Isauria, the province of Arasus, and captured the great fortress of Baghursa. He then invaded Syria and took the city of Atalia, with some other places of minor importance. From hence he marched and laid siege to the city of Cesarea in Palestine, and pressing it hard, the governor made him immense presents to induce him to desist from his operations against it. After this he captured seventy-two castles in different parts of the country, and then returned to Cilicia, where he commenced improving his kingdom. A. D. 1186. Haican era 635.

He built and endowed a number of hospitals and alms-houses, repaired all the dilapidated castles belonging to his government, and totally

rebuilt the great city of Sis. In order to learn the best method of civil government then known in the world, he dispatched emissaries in disguise to all countries, from whose reports he corrected the errors which he found in his own law institutes. Indeed this prince was the most famous and worthy of all the Reubenian line, whether he be regarded in a civil or a religious point of view. He was particularly distinguished as defender of the pontificate of Syria; and the Syrian pontiffs, in token of their gratitude, generally ratified their sacerdotal dignity with letters patent granted by their contemporary Armenian monarchs.

A. D. 1187. Haican era 636. At this epoch Iussuf Salahadin from Aleppo raised himself to great celebrity. Having invaded and conquered Egypt, he waged war with the Latins in Palestine, defeated them in several engagements, and finally took the city of Jerusalem, A. D. 1187, H. E. 636, which had been in the possession of the western christians for a period of eighty-eight years. The Armenians residing in that city obtained from this warrior, by means of immense gifts the convent of St. James, wherein he had beheld some time before a miraculous work.

A. D. 1189. Haican era 638. When the news of the fall of Jerusalem reached Europe, the Latins, headed by the emperor Frederick, proceeded to Palestine in great

numbers, to reconquer it. On this occasion pope Clement the Third wrote to Leo and Gregory the pontiff, exhorting them to lend all the assistance they could to their European brethren.

The Latins having arrived in Asia took possession of Iconia, from which their leader the emperor Frederick, wrote to Leo and the Armenian pontiff for assistance, saying, "we are well aware how friendly you are to the cause in which we are engaged, and expect powerful aid from you against our common enemies the infidels!" Gregory and Leo hereupon proceeded to Musis from whence they sent to the emperor, saying, "we wait here to receive you!" With this message they sent an abundance of provisions, because scarcity existed in the Latin camp to such a degree, that many were induced to eat their horses. A. D. 1190. Haican era 639.

The emperor on observing this returned his warmest thanks, and promised to confer on the prince Leo the supreme power of a king. Shortly after the Latins came to the frontiers of Cilicia, but unfortunately the emperor was drowned in crossing a river in Seleucia. His remains were interred at Antioch. The Latins then proceeded against Jerusalem, but were unable to take it, being sometimes beaten by Salahadin and at other times defeating him. A. D. 1191. Haican era 640.

Three years after these events Gregory the pontiff died at the age of sixty, having been in the pontificate twenty years. He was buried in Hiromcla. This pontiff made many improvements in the church regulations, and it was he who inserted the order of the church services ordained by his uncle Nierses the Graceful, in the Armenian calendar. He also built a splendid church in Hiromcla, which he dedicated to St. Gregory the Illuminator.

A. D. 1193. Haican era 642. Gregory the Fifth, nephew of the late pontiff, on the death of his uncle was elevated to the pontifical dignity, by order of Leo, although at that time very young. Some opposition was made to his appointment by Lambronensis, not only on account of his youth, but of his incapacity: but all was unavailing, the inhabitants of Zoraget, Haghbat and Sanahin, who were much attached to the late Pontiff, having some time before the death of the latter requested Leo to nominate his nephew to the pontifical chair when it should become vacant.

A. D. 1194. Haican era 643. The young pontiff, after going on very well for a year, began to shew his evil propensities, which disgusting the chiefs, they preferred a charge against him to Leo, who thereupon caused him to be seized and placed in confinement in the castle of Copitar. Leo then wrote to the eastern primates for advice in this

state of disorder in the Armenian church, inviting some of them to visit him at Sis.

After Gregory had been in confinement four months, he perished miserably in an attempt to effect his escape. Having found means to elude the vigilance of his guards, he had procured a few pieces of linen, with which he was endeavouring to let himself down from the battlements of the castle wherein he was confined, when the knots with which he had joined the linen together, slipping, he was precipitated to the ground and died on the spot. It is to this circumstance he owes his surname of "the rash!"

He was succeeded in the pontificate by Gregory the Sixth, surnamed Apirat, the nephew of Nierses the Graceful, a man of mature age, of a pleasing face and figure, and of wise and virtuous principles. The inhabitants of Haghbat and Sanahin were much displeased at the elevation of this individual, desiring to put their own favourite Parsick Aniensis in the pontifical chair. Not being able to express their dissatisfaction at the conduct of their sovereign Leo, they vented their anger on Lambronensis, conceiving that he had some hand in the election of Gregory the Sixth, by writing complaints against him to the king. Lambronensis on this occasion defended himself with much wisdom. A. D. 1195. Hnican era 644.

and moderation, effectually baffling his enemies in their attempts to injure him.

A. D. 1197. Haican era 646. In this year the Zurazatik, or wrong Easter, again occurred, upon which the Greeks renewed their persecution of the Armenians situated under their controul. Gregory upon learning this, sent Lambronensis to Constantinople, with a letter to the emperor Alexis Angelus, supplicating him to put a stop to the persecution of the Armenians. On his arrival there he was received with much honour by the Greeks, as his name was renowned amongst them. Having performed his mission, he astonished both the emperor and the Greek ecclesiastics by the extent of his wisdom and learning. He then returned to Cilicia, having obtained nothing satisfactory from the emperor. On the Greeks continuing to molest the Armenians, Lambronensis wrote a letter, much famed on account of the wisdom displayed in it, to the holy and learned hermit Husik (Voskan) exhorting him to try some method to put a stop to the evil.

CHAPTER X.

Continuation of the reign of Leo the Second, and his battles with foreign nations.

LEO observing the prosperity which his government enjoyed, began to wish for a public coronation, which would stamp him in the records of all nations as king of the Armenians. To attain this object he dispatched ambassadors to Pope Celestinus the Third, and Henry the Sixth, emperor of Germany, claiming the performance of the promise made him by the emperor Frederick of crowning him king. A. D. 1197. Haican era 646.

Henry, who was the son of Frederick, readily agreed to this, and signified his desire to the Pope that it should be done. Hereupon Celestinus sent Conrad, archbishop of Moguntia, to Cilicia with a magnificent crown, for the purpose of gratifying Leo. The emperor at the same time sent the Armenian monarch a splendid standard, having in the middle a lion rampant, in allusion to his name. This device was henceforward borne by the kings of Armenia in lieu of the ancient one of the eagle, pigeon and dragon.

On the arrival of Conrad in Cilicia he was met by Leo and Gregory the pontiff, to whom he proposed three conditions for their acceptance, to which the Pope conceived all true Christians ought to agree. The first was to celebrate the festivals which are acknowledged by all the followers of Christianity; secondly, that divine service should be performed in the midst of the congregation, and the latter never to be kept outside the church during the performance of the holy sacrifice of the altar; thirdly, not to break the fast on Easter eve. The observance of these ordinances would remove all causes of disagreement existing between the Romish and Armenian churches.

Leo readily promised to agree to all this, but Conrad required that at least twelve bishops should on oath promise to perform the stipulations of the condition. Hereupon twelve bishops, amongst whom was Nierses Lambronensis, took the oath required, being forced to it by Leo.

A. D. 1198. Haican era 647. Leo then assembled an immense concourse of people from all parts in the city of Tarsus, consisting both of the clergy and laity, chiefs, generals, bishops, priests, citizens, and soldiers, and he was there, in presence of all, solemnly crowned by Gregory the Pontiff, king of all the the Armenians. After the ceremony, Lambronensis pronounced an oration in the church of

St. Sophia, setting forth the glory of the king, and praising the Armenians and Latins. This memorable event took place on the sixth of January, A. D. 1198, H. E. 647.

When Conrad the archbishop returned to Rome, Leo and Gregory the Pontiff wrote to the Pope conveying their thanks for his kindness and condescension. The latter some time afterward sent Gregory a ring and a cloak, and the king the cross of St. Peter.

On the news of the coronation of Leo becoming generally known, the Caliph of Bagdad sent ambassadors to congratulate him on the occasion, and the Greek emperor Alexis sent him a splendid crown richly set with precious stones.

The inhabitants of Zoraget, Haghbat, and Sanahin, when they heard of the oath the twelve bishops had taken respecting their religious ceremonies were greatly disgusted, and imagining Nierses Lambronensis was the cause of it, they sought every means of injuring him. They again complained of him to the king, but Nierses on his defence completely overthrew their accusations by the power of his eloquence. He died shortly afterwards at the age of forty-five years.

By the death of Nierses Lambronensis the age was deprived of its greatest ornament, none of his contemporaries equalling him in the A. D. 1198. Haican era 647.

extent and soundness of his learning. The following are the most considerable literary characters who flourished during the time of Nierses Lambronensis, viz. Nierses his nephew; Gregory of Skevr, the author of a well written eulogy on Lambronensis, of the anthem of the "*Son's righteousness*," and "*the exercise of faith*" printed at Constantinople at the end of the Narek; Aristakes, who learned from Gregory of Skevr grammar and rhetoric, and was the author of a book on penmanship; George, a monk of Skevr, to whom some ascribe the Commentaries on Isaiah, while others attribute it to George a native of Haghbat; Catchatur, a monk of Taron, author of the beautiful hymn "*the profound mystery*" and other pieces of the same description. The compositions of this last were much praised for their powerful descriptions and the intense feeling which they contain.

A. D. 1200. Haican era 649. Leo, firmly seated on his throne, and his kingdom being in the most profound tranquillity, began to beautify it by the erection of public institutions. Many churches and convents were built by him in several parts of the country, and it was he who constructed in the city of Sis the great church named Etchmiatchin. While he was engaged in these laudable labours his queen died. He married again some time after, his second consort being also a Latin,

daughter of Guido king of Cyprus, by whom he had a daughter named Zabel, who by some writers is called Elizabeth.

When Kaykayuz the chief of Iconia heard of this connection between the Latins and Leo, he assembled a large army and invaded Cilicia, and captured the fortress of Berdunk, with the governor Gregory, whom he retained prisoner. He then laid siege to the castle of Capan. Leo hastily gathered his troops on hearing of this, and advanced to give battle to these unprovoked assailants. On the Armenians approaching the enemy they rashly rushed to the attack without waiting the orders of the king, while the chief of Iconia having skilfully formed his order of battle, received their charge coolly, and then dividing his army into four divisions surrounded and completely defeated them. A great number of the Armenians were slain, and many made prisoners, among whom were several chiefs. Leo in the mean time, not at all dispirited by this misfortune, collected the scattered remains of his army, and procuring reinforcements marched, with a view to cause a diversion, into Lycaonia. Here he committed dreadful depredations, destroying towns and villages, and carrying their inhabitants into captivity. Immense was the booty that he acquired during this expedition. When Kaykayuz the chief heard of the ravages

A. D. 1201. Haican era 650.

the Armenians were committing in his country, he hastily raised the siege of Capan, and returned to Lycaonia. He then made peace with Leo, after each party had restored what he had taken, both places and persons.

Some short time after Kaykayuz was driven out of Iconia by his brother Rugnadin, and took refuge in Greece. Rugnadin then took possession of the government.

A. D. 1202. Haican era 651. In the beginning of this year the chief of Aleppo, son of Nureddin, who bore a great enmity towards Leo, approached the frontiers of Cilicia at the head of a large force. At this time it was Easter, and the chief of Aleppo on his arrival near the territories of Leo sent forward messengers to him, saying, "if you will become my tributary, I will protect you and render you powerful and great; but if you refuse, I will devastate your country with fire and sword and convert the joy of your present festival into weeping and wailing!" Leo being apprized by his spies of the approach of these messengers and the nature of their mission, sent two of his chiefs to meet them, with directions to lead them astray so as to lengthen their journey. He then gathered his troops and marched towards the enemy with all possible speed. While the chief of Aleppo was awaiting the return of his messengers, and permitting

his troops to indulge in the greatest ease, all of a sudden Leo and the Armenians attacked his camp. Taken thus by surprize the enemy made a very faint resistance, and in the course of a few minutes took to flight, leaving every thing behind them, their leader having had a very narrow escape of being made prisoner. Leo after plundering the enemy's camp, taking with him their tents and standards, returned with his troops to his capital. On the banks of a river near it he ordered the tents and standards he had taken to be pitched in the same form as they were in the camp of the enemy. This being done he directed the messengers above spoken of to be brought to him. On their approach, and observing their own tents and standards, they were struck with terror and astonishment. When they became informed of the defeat of their army, they fell at the king's feet and implored him to spare their lives. Leo generously released them, sending them to Aleppo with the same message from him to their chief as the latter had charged them to deliver to him.

Shortly after this the king went on a visit to his father-in-law in the island of Cyprus. During his absence Hethum the chief of Lambron and brother of Nierses Lambronensis broke out into rebellion. On the return of Leo, how-

ever, he, by a stratagem, caught the rebel, and putting him in chains, confined him in the city of Sis. He then took possession of Lambron. Gregory the pontiff having heard of this, interposed and persuaded Leo to release Hethum. The king, however, would not restore Lambron, but allotted Hethum and his sons a habitation in Sis. Shortly after this Gregory the pontiff died in the convent of Arkah Calin, having ruled over the Armenian church seven years.

CHAPTER XI.

The pontificates of Johannes the Seventh, and David the Third.

A. D. 1202. Haican era 651. ON the death of Gregory the Sixth, Johannes the Seventh, archbishop of Sis, became pontiff and took up his residence in Hiromcla. He was surnamed the majestic on account of the stateliness of his carriage.

The bishops of Armenia Minor being dissatisfied at his election, appointed Anania, the bishop of Sebastia, their pontiff. The people of Shirak also were not pleased with Johannes, and therefore made Parsick of Ani their spiritual leader. Leo not taking any steps toward the prevention of these things, Johannes began to look upon

him with suspicion, and at length totally disregarded his orders. Upon this the king being irritated, convened a meeting of bishops in Sis, where they deposed him from the pontificate after holding it one year.

He was succeeded by David the Third, from Arkah Calin, who on his election took up his residence at Sis. At this period there were four pontiffs in Armenia, but they did not at all interfere with each other. A. D. 1203. Haican era 652.

In this year Zechariah Spasalar, the brother of Evaney Athabeg, of whom we have lately spoken, being incessantly engaged in fighting at the head of the Georgian army, and remaining at times a considerable period without hearing the service of the sacrifice of the altar, wished to make use of a portable altar, and to have that ceremony regularly performed in his camp by priests. He consequently wrote to Leo and Johannes the pontiff (not being aware of David's succession) and requested their sanction to his doing this, as also to the celebration of fasts and festivals according to the rites usually practised by the Georgians.

The king having consulted with David, they convened a meeting of the clergy in Sis, where Zechariah's requests were sanctioned, and eight articles fixed by them for the guidance of the Armenians residing in Georgia. An account A. D. 1204. Haican era 653.

of the proceedings of the meeting were then forwarded to Georgia. In the mean time Johannes, who had received the letter addressed him by Zechariah, sent off in haste to that general a church in miniature, with a marble altar and every thing requisite to adorn it, together with a bishop named Minas, three priests, four deacons, and several chanters. A letter accompanied these presents, in which Zechariah was permitted to do all that he had requested. On the arrival of all these articles with the bishop and his clergy, Zechariah convened a large meeting of bishops and monks in the city of Lorey, and communicated to them the nature of his late application and its success. Many made objections, others approved, among the latter were the monks Mukhithar surnamed Cosh, and Cachatur a man of extraordinary talent. Some days after the dissolution of this assembly, Zechariah caused the sacrifice of the altar to be performed as if he actually were in a church. On this occasion the monk Cachatur sang spontaneously, and without previous composition, that most excellent of all the hymns, "*mystery profound, incomprehensible, without beginning*," relative to the priests putting on his sacerdotal robes, and which to this day is sung in all the Armenian churches on the robing of the priest who is about to perform

A. D. 1205. Haican era 654.

mass. Some disturbances were created by the novelty of such a custom of celebrating the sacrifice of the altar in a camp, but Zechariah succeeded in appeasing all.

Intelligence of these little broils reaching Cilicia, gave pain to Leo and Johannes; but it was the means of their reconciliation, as on this occasion they sent to each other for information on the subject of their grief. Shortly after this, David the pontiff died after a pontificate of three years. Just about the same time Anania, the irregular pontiff of Sebastia died. Hereupon Johannes was reestablished in the pontifical chair. A. D. 1206. Haican era 655.

About this period Zechariah Spasalar general of the Georgians, died, and was succeeded in his office by his brother Evaney Athabeg. In a short time after, the monk Mukhithar of Ganzak surnamed Cosh, died. His scholar, the monk Johannes, surnamed Vanakan *(conventual)* from Arzakh, wrote a commentary on the book of Job, an account of the proceedings of the several holy councils, and a history of the events that happened in his own time. Johannes had two disciples, both distinguished characters, Kirakus of Ganzak and Vardan of Barzrberd. In these times an abbot, who afterwards became a hermit, of the name of Astwazatur, of a noble family from the city A. D. 1210. Haican era 659.

of Archesh, became greatly celebrated for his sanctity. On the death of his mother, this individual to shew his filial piety, took much silver and gold which she had left at her decease, and placing it in her hands, although a corpse, caused a number of beggars to be collected to receive it from her, as if in charity. On the death of his father he distributed the whole of his patrimony to the poor. He lived in a state of the greatest bodily mortifications; and on his death was interred in the convent of which he had been abbot.

CHAPTER XII.

The death of Leo, and the administration of the government by his daughter queen Zabel, and her husband Philip of Antioch, together with the pontificate of Constantine the First.

A. D. 1207. Haican era 656. ABOUT this period a great quarrel took place between Leo and the Latins residing in his dominions; in consequence of which he drove the whole of them, clergy as well as laity, out of Cilicia. He also made an incursion into the country about Tripoli and Antioch, and took a number of Latin chiefs whom he retained prisoners, and although much correspondence passed between him and the Pope, and the em-

peror of Germany, on this subject, he was inflexible in his enmity against the Latins, nor would he allow any of them to return to Cilicia.

Leo at this period was at the zenith of his prosperity: he saw himself feared and respected from Cilicia to the Euphrates, from Lycaonia to the Fourth Armenia. He suddenly fell ill, and finding his last hour draw nigh, he sent for the pontiff and all the chiefs of the Armenians, and charged them, that as he had no other child but his daughter Zabel, then in her sixteenth year, on his decease they should permit her to succeed him on the throne. Then becoming worse he gradually declined until on the first of May A. D. 1219, H. E. 668, he died, after a glorious reign of thirty-four years. He was buried in Sis: some part of his relics, it is said, were deposited in the convent of Akner. A. D. 1219. Haican era 668.

On his decease his daughter Zabel ascended the throne with the consent of the whole nation. She exercised the administration of government with the assistance of Constantine, a prince of the Reubenian race, who had some time before married the daughter of Hethum and niece of Lambronensis. A. D. 1219. Haican era 668.

Shortly after the accession of Zabel a chief of the Reubenian race named Reuben, having made a party in the nation of several other

chiefs, broke out into rebellion and attacked and captured the city of Tarsus. From this he marched, and laid siege to Mamestia, and was just on the point of taking it when Constantine, who had assembled a body of troops, arrived at that city, and attacking the besiegers gained a complete victory. The rebel Reuben, and the chiefs his partizans, fled to Tarsus, whither they were pursued by the victors. The city was soon reduced and the rebels put in confinement, where they died. The same year in which this rebellion was quelled Johannes the pontiff surnamed the Majestic died, after being in the pontificate eighteen years.

A. D. 1220. Haican era 669. Constantine the First, a native of Barzrberd, then became pontiff. He was a man of extensive knowledge, and so kind and gentle in his nature, that the Armenians found in him all the tenderness of a father. With the consent of this pontiff the prince Constantine and the Armenian chiefs married the queen Zabel to Philip the son of the Count of Antioch, who was the offspring of an Armenian mother and a Latin father. Philip was afterwards crowned king of Armenia, having sworn at his coronation never to attempt to alter the religious ceremonies

A. D. 1220. Haican era 669. of the Armenians. Philip after ascending the throne conducted himself very well for about two years, when his heart became estranged from

the nation. He removed all the regalia that had been in use with the Armenian princes to Antioch. Thither he was preparing to follow them, when the Armenian chiefs exasperated at his disgraceful conduct seized and confined him in the fortress of Barzrberd, telling him at the same time, that until he had restored to the royal treasury in Sis all that he had sent to Antioch, he should remain there a prisoner. His father the Count made a loud remonstrance on hearing of his son's captivity, but was unable to do any thing to effect his release. Philip a year after died in confinement.

On this event taking place Constantine wished queen Zabel to espouse his son Hethum, but she had determined on the death of her late consort to embrace a monastic life, and therefore would not consent. Zabel shortly after retired to the city of Seleucia where her Latin relations dwelt, and meditated entering a convent of nuns which was in that place. Constantine in the mean time continued sending her messages urging her to marry his son, but she still persisted in refusing. Finding her inflexible, with the consent and by the advice of the other chiefs of Armenia, Constantine assembled the Armenian troops and marched to Seleucia with the view of forcing the queen to the marriage. On his arrival finding the gates of

A. D. 1223. Haican era 672.

the city closed against him, he proceeded to lay siege to it. Zabel perceiving this, rather than subject her friends to the horrors of a siege, reluctantly consented to the marriage, and leaving Seleucia accompanied Constantine to Sis, where shortly after she was united to his son Hethum.

CHAPTER XIII.

The reign of Hethum the First, the appearance of Jenghis Khan, and the incursions of Jalaladdin into Armenia.

A. D. 1224. Haican era 673. IMMEDIATELY after the marriage of Hethum with queen Zabel, he was crowned king of Armenia, A. D. 1224, H. E. 673. This prince was a descendant of the Arsacidæ as well as the Reubenians, being connected with the family of Nierses Lambronensis, and at the same time belonging to a distant branch of the family of Reuben the First, on which account he is classed among the monarchs of the latter line. Hethum with the assistance of his father Constantine greatly embellished their dominions, erecting various works of public utility, and establishing many institutions for the benefit of the poor. The queen by her example produced a great reform of manners amongst her

subjects, being a mirror of every virtuous and amiable quality which adorns her sex. In the course of her life, never did she perform a deed or utter a word at which the strictest morality could frown. On the accession of Hethum to the throne there appeared in the East an extraordinary warrior of the race of the Scythians, being a Tartar named Jenghis Khan, who by the force of his military genius conquered almost the whole of Asia.

This prince at the head of an army amounting to 700,000 men, invaded Persia, entirely subjugated it, and drove its king Mahmud, or in Turkish, the Sultan Mahomod Kharezm Shah, into exile. On the death of Jenghis Khan and the succession of his son Ukhatha Khan to the throne of the Tartars, the son of the exiled Mahmud, called Jalaladdin, or in Turkish Chelaladdin, having mustered troops invaded Armenia. Having first marched to the province of the Seunies, Jalaladdin committed horrid devastations there, and thence he proceeded to the province of Ararat, where he took possession of all the principal towns and cities.

The Georgians seeing the storm approaching near them, mustered their troops, and under their general Evaney Athabeg marched to oppose the spoilers. Evaney having arrived at the city of Garney, near which Jalaladdin lay, A. D. 1226. Haican era 675.

was alarmed at the vast army which accompanied the latter. Two of the Armenian chiefs, however, who had assembled a few men to resist the invaders, on the approach of the Georgian army, encouraged Evaney by saying to him, "do not be afraid of their number: we will first commence the attack, and when the foes are in a state of confusion you can lead forward your troops to our assistance!" These two gallant chiefs accordingly began the assault, but instead of being seconded by Evaney, the latter with his army took flight without striking a blow. The enemy pursued and massacred a vast number of them. Jalaladdin then spread his troops all over the countries of Armenia and Georgia, compelling all the inhabitants of the towns and villages which fell into his hands to deny their faith. Those who refused were cruelly martyred. Jalaladdin at length tired of butchering so many, issued orders to his followers to circumcise by force all whom they captured, and to destroy by fire every vestige of Christianity that these countries exhibited.

A. D. 1227. Haican era 676. Jalaladdin then marched to the country of the Buznunians where he practised the same cruelties and committed the same excesses. He laid siege to and took the city of Khilath belonging to a Bey named Thamur, whose

wife named Thamtha, a daughter of Evaney, fell into his rapacious hands. From hence he proceeded to Asia Minor and devastated the whole of Iconia, taking an immense number of captives.

Jalaladdin now became so formidable that every one feared a hostile visit from him. Roused, however, to exertion by the knowledge of the inutility of all attempts to make peace with him, the chiefs of the different countries in Asia Minor collected their forces, and being assisted by king Hethum with a body of 6,000 hardy troops, made a furious attack upon the invaders. Fortune rewarded their bravery, and they gained a signal victory. Jalaladdin humiliated by this overthrow retreated to recruit his forces, and while making preparations for another expedition he was taken off by the hand of death. On this event Thamtha, the lady whom he had taken in Khilath, escaped to Georgia, where she took refuge with Ruzuthan the queen of that country. The year following, her father Evaney Athabeg died.

A. D. 1228. Haican era 677.

CHAPTER XIV.

The invasion of Armenia by the Scythians.

A. D. 1233. Haican era 682. WHEN the country of Armenia had a little recovered from the distress into which it had been plunged by the troops of Jalaladdin, the Scythians marched, by order of Ukhatha Khan to invade it. These in vast numbers under the command of Charmaghan first attacked the Aluans, whose province they laid desolate. Having taken the city of Ganzasar, they massacred all its inhabitants, with the exception of children of both sexes, whom they made captives. After their taking Ganzasar the winter came on, upon which they returned to the plains of Mughan where they lay encamped twenty months.

A. D. 1237. Haican era 686. At the end of this period the invaders divided themselves into three parties, and spreading themselves all over Armenia reduced it to a state of desolation. They besieged and took Lorey, in Upper Armenia, and blockading the impregnable castle of Kayen, then commanded by Avag the son of Evaney, forced it to surrender by cutting off all supplies of provisions. Here they committed horrid excesses,

ravishing the women and massacring their husbands. Avag however contrived to make his escape. Shortly after this, Jalal, governor of the fortress Khachen, and the nephew of Evaney, together with Vahram chief of Shamkor, and Elikum Urbelian, quietly surrendered to the Scythians, and were treated with less harshness than the rest. On Charmaghan's conquering Upper Armenia, the monk Vanakan and his disciple Kirakus were made prisoners, but after a year's captivity they effected their escape.

Charmaghan then marched against the city of Ani in the province of Shirak, then under the government of a son of Zechariah named Shahinshah. On his approaching it, he sent a messenger to the citizens requiring them to submit quietly and yield up the city. They replied "the city belongs to Shahinshah the son of Zechariah, without whose order we can never surrender it!" While the Scythian messenger was on the point of returning with this answer, the mob of the town seized him and put him to death. A. D. 1239. Haican era 688.

Charmaghan highly irritated at the death of his messenger, then laid siege to Ani and pressed it vigourously. After a short period famine broke out within the walls, so that many of the citizens in despair rushed out and gave

themselves up to the Scythians. Charmaghan caused them to be well received and a sufficient quantity of food to be immediately given them. This induced many more to leave the city, until more than half of the inhabitants were in the camp of the Scythians, when the latter dividing the unfortunate wretches into small parties, under the pretext of better protecting them, fell upon them and massacred every individual. They then easily obtained entrance into the city, where they brutally murdered the remaining inhabitants, and destroyed their habitations by fire.

On the news of the capture of Ani reaching Caruz, the principal inhabitants of the latter, fearing to meet the same fate as befel the citizens of the former, took the keys of their city and hastened to give them to Charmaghan. The Scythian, however, perceiving that this measure was produced rather by fear than love, on his entering Caruz gave orders to his troops to kill all they found there with the exception of children and artizans, whom he directed to be kept captive. The city was then reduced to desolation, and a few wretches being stationed in the ruins, the Scythian general returned to the plains of Mughan.

A. D. 1240. Haican era 689. After this, Ukhata Khan, in consequence of the intercession of some individuals near him, wrote to Charmagan to desist from harassing the Arme-

nians, to deliver over their country into the hands of their chiefs, settling the tribute which it was necessary to pay, and then to march to other conquests. Upon the receipt of these orders Charmaghan ceased molesting Armenia, and it began to enjoy a little peace, which when known to those who had fled in terror of the Scythians they returned to their country.

About this period Charmagan the great general of the Scythians died, and was succeeded in his command by Bachu. The latter immediately after marched his troops against Carin, then under the authority of the great chief of Iconia named Khiathatin, in Turkish Ghiaseddin, and taking it put all the inhabitants to the sword. Khiathatin, who was then in the city of Iconia, no sooner heard of the fall of Carin, and the excesses committed there by the Scythians, than he assembled his troops and marched against the spoilers. Bachu advanced to meet him, and in a battle which followed, Khiathatin was beaten, and with difficulty escaped with life and liberty. On the news of this misfortune reaching Iconia, Khiathatin's mother, wife, and daughter fled to Cilicia, where they were kindly received by king Hethum, who appointed them a residence and pensions for their support. A. D. 1242. Haican era 691.

The Scythians in this year took the cities of Cesarea, Sebastia, and Ezunka, with many A. D. 1243. Haican era 692.

large towns and villages, and created much distress in Armenia.

They afterwards took Khilath, Amid, Edessa and Nisibis. Khilath was restored to Thamtha the daughter of Evaney, to whom it rightfully belonged, as we have seen in a preceding chapter.

A. D. 1244. Haican era 693. When king Hethum observed that the Scythians had conquered the powerful chief of Iconia, being sure that these invaders would at length approach him, he endeavoured to avert the contemplated evil, by making proposals of alliance with them. With the consent of his chiefs he dispatched ambassadors to Bachu with valuable gifts, proposing peace, and promising to remain under subjection to the Scythians. The ambassadors being arrived on the frontiers of Khachen, through the medium of Jalal the Armenian chief, obtained introduction to Bachu the Scythian general and the other chiefs of that nation. Having laid before them the gifts which they had brought, the ambassadors unfolded the object of their mission. The Scythian chiefs, with Bachu, consented to the desires of Hethum, and accordingly they dispatched back the ambassadors to inform him of the success of their negotiations, and to require from him on the part of the Scythians, the delivery of the mother, wife, and daughter of the chief Khiathatin, who had taken refuge

in Cilicia. When Hethum heard this demand he became very unhappy, but being afraid of the Scythians, he with reluctance delivered the females over to them, after loading them with presents.

When the Scythians received the women they were overjoyed, and forthwith sent Hethum a letter, which they called Althemgha, (written in the Armenian books Eltamgha), consisting of assurances on oath of perpetual love and alliance.

While Hethum was engaged in this negotiation his uncle Constantine the chief of Lambron, rebelled, and joining the chief of Iconia, Khiathatin, who regarded the king with the bitterest enmity in consequence of his having given up his family to the Scythians, commenced depredating Cilicia. Hethum upon this gathered a few troops, attacked the country of Constantine, and captured all his possessions with the exception of the city of Lambron, in which he had fortified himself. Constantine finding the king too powerful to contend with, sent several times to him to endeavour to make peace, promising to give him his two sons as hostages for his future obedience; but Hethum distrusting his sincerity refused to listen to him. Constantine then fled from Lambron, and going to the chief of Iconia, succeeded in raising troops, with

A. D. 1245. Haican era 694.

which he invaded Cilicia. The king in the mean time, conceiving by the flight of his rebellious uncle that there was no more reason to dread him, disbanded his troops. Constantine therefore on his entry into Cilicia found no opposition, and spreading his followers into the different provinces committed terrible depredations, massacring numbers of the Armenians resident there. Hethum observing this hastily gathered his troops, and marched to oppose the rebel. He encountered and overthrew him in five successive engagements, until at length Constantine was obliged to shut himself up in the city of Lambron. Here he was besieged and shortly after died, being unable to effect his escape, the king completely blockading him.

A. D. 1246. Haicau era 695. About this period died Ukhatha Khan the great king of the Scythians, and was succeeded by his son Ghiug Khan, with whom Hethum renewed the treaty of peace which he had formerly made with his father. Ghiug Khan proved a most avaricious character, and on his succession to the throne, dispatched collectors into all the countries that were under his subjection, for the purpose of draining them of their treasure. The two principal of these collectors were Argun and Kharabugha. The latter was sent into Armenia, where he laid enormous

taxes on the people, and on their not being able to furnish them, he harassed them exceedingly. The chiefs remonstrated with him, but instead of proving more moderate he proceeded to increase his exactions. This tyranny at length excited the vengeance of the Deity, and Kharabugha died a most cruel death, through dreadful ulcers which broke out in his neck.

CHAPTER XV.

Continuation of the reign of Hethum the First, and the proceedings of the assemblies for the reformation of the Armenians.

DURING this and the preceding age the manners of the people in all parts of Christendom were exceedingly depraved, as well amongst the clergy as the laity. Licentiousness was carried to its greatest height, and to this our historians attribute the destructive wars with which the Almighty troubled mankind for the last century. A. D. 1243. Haican era 692.

In the west many assemblies of the clergy were at different times held for the purpose of deliberating about the best means of reforming the looseness of manners which prevailed. In Armenia also, Constantine the pontiff about this

period convened a meeting in the city of Sis, for the same laudable purpose, consisting of bishops, priests, the chiefs of the nation, and king Hethum. Here, after much discussion, twenty-five canons were fixed for the better government of the church and people, the last of which regulated the performance of the sacrament of extreme unction, at the request of the pope of Rome, and agreeably to a former enactment by Johannes the philosopher.

A copy of these canons with a letter of benediction from the pontiff was sent to Armenia Major, by the hands of the monk Vardan of Barzrberd, which being approved of by the clergy in that quarter, a letter of agreement to perform all that they contained was returned to Constantine, signed by Nierses the pontiff of the Aluans, the monk Johannes surnamed Vanakan *(conventual)* and many others of the distinguished clergy. Constantine sent another copy of these canons with a letter of benediction to the eastern people. Here some opposition was made to their reception by a few ill disposed and ignorant individuals.

A. D. 1248. Haican era 697. In the course of a few years after this meeting, a nuncio from pope Innocent arrived in Cilicia, bearing letters to Hethum and the pontiff Constantine. The purport of his mission was to enquire into the religious ceremonies and

traditions of the Armenians, as some blame had been cast on them by a few of the Latin clergy. A discussion hereupon took place between the Armenian clergy and the nuncio, in which the former declared, that with regard to the essential points of the Christian belief they were perfectly in unison with the Latins, but that with respect to the ceremonies in use with the nation, hallowed as they were by their continuance for several centuries, and coexistent with Christ himself, they could not consent to any change; particularly as they contained nothing foreign to the most scrupulous morality. In the mean time an obscure individual named Vardan or Varham, who resided in the Black Mountain, having seen a copy of the letter which the nuncio had brought from the pope to Hethum, took upon himself to write to the king, wherein he brought forward fifteen charges of heresy against the Latins, and displayed as much ignorance of their customs as affected contempt of them. Another man named Mukhithar a native of Skevr, arraigned the claims of St. Peter himself to the supremacy of the church. These productions however were little regarded by wise men.

Two years after this pope Innocent wrote a general letter to all the eastern nations, a copy of which came to king Hethum, wherein A. D. 1250. Haican era 699.

he proposed their acceptance of the doctrine of the Holy Ghost, emanating from the Father and the Son, admitted by the Latins. On the receipt of this letter Hethum caused the pontiff to convene a meeting of the clergy in Sis, where the proposal being laid before them, after a little discussion, they accepted it.

A. D. 1251. Haican era 700. The meeting then wrote to Armenia Major to all the bishops and clergy, and separately to Vanakan Johannes the monk, the fame of whose wisdom was widely circulated, and acquainted them with their decision on this subject. They all thereupon received the same doctrine, declaring in a reply to the pontiff and meeting that it was perfectly consistent with the holy writings and the sentiments of the fathers of the church. The monk Vanakan Johannes also replied, and demonstrated in the clearest manner from the nature of Christianity, that the point in question was an incontrovertible fact. The pontiff Constantine then wrote to the pope to intimate the acceptance by the Armenians of the doctrine of the emanation of the Holy Ghost from the Father and the Son.

The same year in which this event happened Vanakan Johannes died, and was buried in the convent of Khoranashat. His scholars or disciples were Kirakus of Ganzak, Vardan of Barzrberd, Joseph, Arackiel and Malachi, and

several others. Kirakus wrote a history of Armenia; Vardan made an abridgment of the same, and wrote a short commentary on the Psalter, annotations on the five books of Moses, on the songs of Solomon, and on the book of Daniel. He is the author of the three beautiful anthems, "*who foreknew, &c.*" "*from the boundless sea, &c;*" and "*those who adorned, &c.*" Vardan had a scholar much famed for his acquirements named Johan of Ezunka, otherwise called Zorzorensis. The following are a few of the literati who adorned this age, viz. the monk Stephen of Artamat in the country of Vaspurakan, much famed for his sanctity; the monk Johannes of Garney, who after being a missionary to different foreign places died in Hiromcla; Johannes of Ganzak, the compiler of a book of the dominical feasts, which was called Tonapatchar (causer of feasts); Johannes Archishensis, the author of a commentary on the sacrifice of the altar; the monk Isaiah Nuchiensis, who wrote on the performance of divine service; and Muckithar the monk of Sasun.

CHAPTER XVI.

The persecution of the Armenians by the Scythians, and the visit of Hethum to Mango Khan.

A.D. 1251. Haican era 700. In this year died Ghiug the great king of the Scythians, and was succeeded in his government of that people by his relation Mango, who equalled if not exceeded his predecessor in the avarice of his disposition. On his taking possession of the Scythian government he dispatched the collector Arghun, of whom we spoke in the last chapter, into Armenia, with a band of cruel ruffians for the purpose of placing upon the nation a capitation tax. On his arrival, Arghun demanded from every Armenian, from the age of ten upwards, a sum of sixty pieces of money. Those who were unable to pay this were exposed to the most intolerable tortures. Those who possessed lands were deprived of them, and their children and wives forcibly taken and sold as slaves. If any of the wretched Armenians were detected in an attempt to flee the country, they were stripped, scourged severely with green rods, and then torn in pieces by furious dogs trained for the purpose.

On the whole of this tax being collected, Arghun ordered that henceforward a similar tax should be made yearly, not only upon individuals, but upon the produce of agriculture, corn and corn-fields, houses, bullocks, horses, &c. Nothing ever equalled the horrors that now overspread this unhappy land, most of the inhabitants having no means of paying this enormous tax, and no place to flee to for protection from their oppressors.

Hethum having heard of the accession of Mango Khan to the Scythian throne, and the horrible exactions of his collectors in Armenia, contemplated visiting that monarch in person in behalf of his distressed countrymen; but about this period his queen Zabel died, and he was obliged to defer the prosecution of his design until two years after. A. D. 1252. Haican era 701.

Hethum, then, leaving his old father Constantine in the government of Cilicia, set out on his journey, and at first travelled in disguise, to elude his enemies the Scythian collectors. He had before sent his property and some brave troops to the city of Cars, and joining them there, he set forward to the country of the Aluans. Thence proceeding by the pass of Chorah, he arrived in the dominions of Mango Khan, by whom he was received with distinguished respect and attention. Hethum then disclosed the object A. D. 1254. Haican era 703.

of his journey and Mango Khan promised to redress all the grievances of the Armenians. Hethum remained here fifty days, at the expiration of which he set out on his return, after being furnished by the Scythian monarch with letters patent wherein he was acknowledged a sovereign prince, and promises of continual friendship and alliance given on the part of the Scythians as long as the king of the Armenians and his successors should remain faithful tributaries to them. Mango Khan also gave him separate letters, in which the imposts of the Armenians were directed to be lessened and the freedom of their churches secured. At the request of Hethum, the tyrannical collector Arghun was recalled and put in prison. A detachment of Scythian troops was also ordered to accompany the Armenian prince on his journey back to Cilicia. Hethum then went to Armenia where he met the chief Bachu in the province of Shirak, and having shewn him his letters, was much honoured by him. While he remained here, all the chiefs of the nation together with the principal clergy, visited him and treated him with all the respect due to a king of their nation. Hethum exhibited the greatest kindness towards them, presenting all with some little token of his regard, and conjuring them to live in peace and unanimity

with each other. He then accompanied by his Scythian escort proceeded to Mesopotamia, where dismissing his foreign attendants he returned to Cilicia; and arrived at the seat of his government on the fifth of June, having been a year and four months absent on his journey.

A. D. 1255. Haican era 704.

The chief of Iconia having heard of the alliance which king Hethum had entered into with the Scythians, assembled his troops and invaded Cilicia by the pass of Vahkah. Hereupon Hethum with his sons marched against the invaders, and driving them out of the country, proceeded at the head of his troops toward the north-east, where he captured from this chief the cities of Germanik and Behesney with several other places. He then went to the assistance of his son-in-law the count of Tripoli, who was at that time much distressed by his enemies. He captured the fortress of Mundas, and proved of signal service in several instances to the Latins, especially to those of Antioch, delivering them from the power of their foes.

Some time after this, Mango Khan appointed his brother Hulacu, king of Persia and Armenia, with all the countries between the latter and Greece. Hulacu hereupon set out at the head of 70,000 cavalry to visit his new dominions. On his arrival at Bagdad he put an end to the

government of the Caliphs and extended his power to the shores of the Mediterranean.

A. D. 1259. Haican era 708. King Hethum and Constantine having beheld these actions of Hulacu, became alarmed for the safety of Cilicia, and with the consent of all the chiefs, they went to him with valuable presents, carrying with them the usual tributes which they voluntarily consented to increase. They were received by him with honour and respect, and permitted to return in peace. Shortly after Hulacu retired from these quarters, leaving behind him superintendents over the cities and provinces which owned his authority.

A. D. 1260. Haican era 709. When the Egyptians heard of the departure of Hulacu, they marched into Palestine and captured the cities of Jerusalem and Aleppo, where they massacred a multitude of Christians. The governors of the cities and provinces whom Hulacu had left behind him, unable to resist the Egyptians, took refuge in Cilicia. After remaining here for a short time, they were sent by Hethum in safety to Hulacu, provided with every necessary they required, by which the king of the Armenians acquired a great popularity with the Scythians.

CHAPTER XVII.

The invasion of Cilicia by the Egyptians, and the succession of Jacob the First to the pontificate.

THE chief of Egypt, who in the Armenian records is called Phuntukhtar, (in Turkish Puntugtar) having heard that Hethum was in alliance with the Scythians, and with their assistance had captured a few cities formerly belonging to the Egyptians, wrote to the Armenian monarch demanding the restitution of those places. Hethum replied, that the cities in question originally belonged to the Armenians, that they had been unjustly taken by other nations, and that on their capture by the Scythians they were restored to their rightful owners. On the receipt of Hethum's answer the Egyptian chief was enraged, and being informed that Cilicia was at that moment in a defenceless state, he hastily assembled a large army and sent it into that country, where his troops committed terrible depredations. Hethum, as soon as he heard of the invasion, collected his troops, and forming them into two divisions placed them under the command of his sons Leo and Thorose, to march

A. D. 1265. Haican era 714.

A. D. 1266. Haican era 715.

against the invaders. He then set out to obtain aid from the Scythians, but before his return the Egyptians had entirely conquered Cilicia. They had encountered and twice defeated Leo and Thorose. In the latter battle between them and the Armenians, Thorose was killed, after displaying amazing feats of valour. Leo was shortly after betrayed by some of the Armenian chiefs into the hands of the enemy, who put him in chains. At this period he was about thirty years of age. The victorious Egyptians then spread themselves over Cilicia, burning all before them even to the city of Adana, and taking innumerable prisoners. The castles and fortified towns however still remained in the possession of the Armenians, the Egyptians not being able to take them. The capital, however, Sis, after a long blockade was betrayed into their hands, and plundered of all its riches. The Egyptians then set fire to the great temple which Hethum had constructed there, and collecting all the plunder they had made during their expedition, together with their captives, amounting it is said to 40,000 souls, returned to Egypt.

On their arrival Leo was presented to Phuntukhtar their chief, who in a short time became much attached to him and promised to send him back to Cilicia. The chief, however, was

dissuaded from his design by his counsellors. Leo shortly after this obtained the permission of Phuntukhtar to go on a pilgrimage to Jerusalem, and was attended thither by Egyptian troops. On his return he was put in prison, where he devoted his time to religious occupations, which produced comfort to himself and enabled him to comfort others.

When Hethum returned to Cilicia and saw the desolation that overspread it, and learned the fate of his two sons he became disconsolate. For some time the king gave himself up to the indulgence of the bitterest grief, sometimes assuaged by the pious attentions of the monks of the convent of Akunk. He was in the meantime obliged to conceal his sorrow for fear of rendering his people unhappy, and exciting the anger of the chiefs, who all rejoiced at Leo's captivity. Hethum wishing to lessen the rancour of these latter against his only surviving son, on a certain public occasion when all were assembled together, demanded if all the chiefs were present. On their answering in the affirmative, he exclaimed, "are they indeed *all* present?" They again replied "yes!" upon which the old king heaved a deep sigh and said, "where then are the princes Leo and Thorose? where their honours? their riches? Your names, my children, are called, but no an-

A. D. 1267. Haican era 716.

swer is returned! Leo is in captivity, and the life-blood of Thorose has stained the blades of the infidels!" He then wept aloud, and his chiefs were unable to resist the infection. That day was indeed a day of mourning. Hethum then with their consent sent an embassy to the chief of Egypt, with magnificent presents, and implored him to release Leo. The chief replied, "You are on friendly terms with the Scythians, "who have with them a captive named Sughur, "who is a relation of mine. If you will pro- "cure his liberation I will restore your son "to your arms!" Hethum upon this immediately obtained Sughur from the Scythians, and sending him into Egypt, Leo was forthwith permitted to depart for Cilicia, where on his arrival all ranks of people testified the most immoderate joy. Immediately before this event Constantine the pontiff died, at a very advanced age, after governing the Armenian church forty-seven years.

A. D. 1268. Haican era 717. For a few months after his death the pontifical chair remained vacant. It was at length filled by Jacob the First, of Tarsus, or according to some of Sis, who at first taking up his residence in Hiromcla was on that account surnamed Clajensis. Jacob was a man of extensive knowledge, on which account he is called "*the learned.*" He was the author of

many useful and elegant works, and wrote the anthem "*Ye sing, &c.*" on the birth of the Virgin Mary. Shortly after his election he transcribed the general epistle of Nierses the Graceful, and sent copies of it to all parts where his spiritual jurisdiction extended, directing and beseeching the priesthood to peruse it often and observe the rules it prescribed.

In this year king Hethum having assembled all the chiefs in the city of Tarsus, abdicated the crown in favour of his son, who at the same time and place was anointed king of the Armenians by the pontiff. Hethum shortly after retired from the world, and became a monk, taking on that occasion the name of Macar. After a few months he died and was buried in the convent of Dirazark, after governing the Armenians in Cilicia forty-five years. A. D. 1269. Haican era 718.

CHAPTER XVIII.

The reign of Leo the Third, and the pontificate of Constantine the Second.

Leo the son of the late monarch ascended the throne under the happiest auspices. His kingdom was in the most profound tranquillity; A. D. 1269. Haican era 718.

and he enjoyed the protection of the Scythians, and the esteem of the Egyptians, at that time the two most powerful people in the east. This state of prosperity was soon clouded by the sudden death of Hethum, and so sensible was the king to the loss of his father, that for several months he was inconsolable, and falling ill through excess of grief was upon the point of death. On this occasion the Sultan of Egypt, and the Khan of the Scythians, with many other chiefs, sent ambassadors to offer consolation to Leo, and exhort him to resume the reins of government, which he had relinquished on the death of Hethum.

Leo at length recovered from his sorrow, and settling in Tarsus began to study to improve the condition of his subjects. He increased the pay of the troops, and was so liberal in his donations to the poor, that he fixed regular allowances for them. He also rebuilt in a superb manner the royal mansion in Tarsus, and increased the number of his public ministers.

A. D. 1271. Haican era 720. He also repaired all the places which had been brought to ruin by the incursions of the enemies, particularly the royal city of Sis. All the fortifications of the different castles and towns which had fallen into decay he caused to be renewed, and he repaired all the old convents not only in the kingdom of Cilicia but in all

parts of the east, erecting also public schools in various places. He also caused to be rebuilt in Jerusalem the walls of the convent of Archangels, and all the literary productions of the Armenians from the earliest ages down to this period, were by his order recopied and distributed amongst the convents of the kingdom. Among these works was the celebrated commentary on the Psalter by Nierses Lambronensis. Leo was one of the most amiable of all his race who swayed the sceptre of Cilicia. In person he was beautiful even to effeminacy, and in manners mild even to weakness. In acts of charity he exceeded all his predecessors, and during his reign not one of his subjects ever called upon him for assistance without experiencing his bounty. Indeed his people adored him, and cheerfully obeyed the laws which from time to time he found it necessary to institute for the safety of the state. He was emulated in his kind attention to the wants of his subjects by his pious and virtuous queen Ann, more generally known by the name of Kir Ann, who bore him eight sons, viz. Hethum, Thorus, Sumbat, Constantine, Nierses, Oshin, and Alinakh, and four daughters, named Zabil or Zablun, Regina, Mary and Thepaney.

Whilst Leo was engaged in forwarding the welfare of the Armenians under his sovereignty, A. D. 1272. Haican era 721.

an abominable plot was formed by some of the chiefs, among whom were a few of his relations,
A. D. 1273. Haican era 722. ot dethrone him. The king however gaining intelligence of it, seized the conspirators one by one and deprived them of their forts. He then released them, leaving to God the vengeance of his wrongs, who in a short time after visited them with his retribution, occasioning some to die suddenly, and others to be laid up for a long period with
A. D. 1274. Haican era 723. severe illnesses. A few of them, however, having retired to Egypt, incited the chief Phuntukhtar to break the covenant of peace he had formerly made with the kings Hethum and Leo. Phuntukhtar having assembled a large force, consisting of Egyptians, Arabs, and Turcomans, marched into Cilicia. Leo being unprepared for this invasion, and distrusting the fidelity of his chiefs, retired to a distant part of his kingdom and fortified himself against the enemy. The invaders having no one to resist them, spread themselves all over the country, massacring all that fell into their hands, both men and beasts, and burning all the public and private buildings that fell into their hands. The fortified cities and castles, however, escaped their devastations, having no means of reducing them. Having blockaded the city of Sis, the inhabitants in a sortie headed by a valiant priest, destroyed a number of the enemy, amongst whom was one of their

principal generals. The priest unfortunately fell in this gallant action. Not being able to capture Sis, the infidels marched against the capital Tarsus, and knowing that it was the principal repository of all the treasures of the king, invested it with all their forces on all sides. They at length took it, and plundering it of all its riches, set fire to the royal mansion and the church of St. Sophia. Then taking a number of the inhabitants into captivity they returned to Egypt. Leo on hearing of the capture of Tarsus was overwhelmed with grief, and hardly had he recovered from the first transport of sorrow, when a messenger arrived to inform him that Phuntukhtar having obtained fresh supplies of troops was returning to Cilicia to recommence his devastations. Upon this the king reflecting that nothing was to be obtained by remaining concealed, issued from his place of refuge, and assembling troops, exhorted them to fight bravely, if not for the preservation of their country from pillage, at least to defend the altars of their God from profanation. He then formed them into six divisions; heading the first himself, giving the second to the charge of his uncle old Sumbat the general, and arranging the others under the command of different individuals on whose fidelity he could rely. The king then ordered

A.D. 1275. Haican era 724.

Sumbat with his division to march towards the Egyptians, followed at some distance by the third, fourth, fifth, and sixth, while he at the head of the second by a circuitous route came upon the rear of the invader's camp. On the approach of Sumbat's small body of men, the Egyptians fancying that they comprised the whole force of the Armenians, boldly marched to attack them. While they were engaged the other divisions successively arrived, and joined in the fray. Leo shortly after appeared in the rear of the enemy and began a furious assault. The Egyptians confused at this manœuvre gave way on all sides, and a dreadful slaughter of them ensued. The chief Phuntukhtar with a few followers succeeded in effecting his escape. Unfortunately the gallant old Sumbat engaging too ardently in the pursuit of the fugitives, was thrown from his horse, and so severely hurt that he only survived the victory a few days. This occasioned a considerable damp to the joy felt on the occasion.

The Armenian troops after gathering the spoil of their enemies returned to Tarsus, accompanied by a number of prisoners whom they had taken. Phuntukhtar shortly after sent ambassadors to Leo to propose peace, which after a little discussion was made, each party engaging on oath not to break it in future. The same

year in which these events occurred, the chief of Lycaonia made three incursions into Cilicia, but was each time defeated and driven from the country with disgrace.

Some time after this the Lycaonians joined with the Egyptians to wage war with the Scythians, but Leo having proved to Phuntukhtar the unworthy character of his new allies, the war was abandoned and the chief of Lycaonia treated with contempt. On this occasion Leo received the thanks of Apagha, Khan of the Scythians, who invited him to visit Scythia, upon which the king set out, and on his arrival there made a treaty of perpetual friendship and alliance with that prince. While he was here, the Lycaonians made an incursion into Cilicia and committed great depredations. On Leo's return he mustered troops and carried war into Lycaonia, where he obtained ample vengeance for the recent injury suffered by his territories from that people, having destroyed many of their towns and villages, and carried away with him a vast number of captives. This expedition of Leo struck terror into all the adjacent nations with which he was on terms of enmity, and he received shortly after ambassadors from all of them proposing terms of peace and alliance, which were accepted. His chiefs also now began to look upon him with more than their usual respect, and Oshin, the

A. D. 1276. Haican era 725.

son of Constantine Lambronensis, having testified loyalty to the king, and regret for the rebellion of his father, was appointed governor of the castle of Askura.

A. D. 1278. Haican era 727. About this period, when Cilicia was in peace with all nations, the king suffered several domestic afflictions. His son Nierses with his daughter Regina fell ill and died, and they were quickly followed to the grave by their mother queen Kir Ann. The king overwhelmed by these distresses, became sick, and was for a long time confined by a dangerous malady. Not long after these events a plague broke out in the kingdom, sweeping off almost all the population, so that the fields being left uncultivated a famine ensued. In the midst of these evils Jacob the pontiff died, after a pontificate of nineteen years.

A. D. 1287. Haican era 736. He was succeeded on Good Friday in the same year by Constantine the second archbishop of Cesarea, from the village of Catuk, but educated in the church of Sis, on which account he is called Sisensis. He is also surnamed Pronagorz, or manufacturer of fleeces. The year after his election to the pontificate king Leo died, after a reign of twenty years, the whole of which time was ardently devoted to the service of God and the furtherance of the happiness of his subjects.

The secretary of this prince, the monk Vahram,

surnamed Rabun (or doctor) at his request drew up in verse a history of the events that occurred in Armenia from the days of Nierses the Graceful until this period. Another production of the same individual on the mystery of the Trinity possesses considerable merit. In it the writer speaks of the emanation of the Holy Ghost agreeably to the doctrine received by the Greeks.

CHAPTER XIX.

The reign of Hethum the Second, and the pontificates of Stephen the Fourth and Gregory the Seventh.

On the death of Leo the Third, his son Hethum the Second assumed the sovereignty of the Armenians in Cilicia. Hethum was a prince who despised all worldly pomp and grandeur, seldom arraying himself in his regal ornaments, and exhibiting in his manners the lowliest disposition. His principal society was with the priests of his capital, with whom he daily engaged in prayers and other religious occupations. He was particularly attached to the literary productions of the fathers of the church, and his bible was his constant companion. He had caused a copy of the latter work to be written in a clear and elegant character, expressly for

A. D. 1239. Haican era 738.

himself, and at the end of it he wrote some verses expressive of the high satisfaction and comfort he derived from its frequent perusal. In the second year of his reign a difference took place between him and the pontiff, and disputes were carried to such a height, that the king found it necessary to convene a meeting of the clergy, by which Constantine was deposed from the pontificate and banished, after presiding over the church three years.

A. D. 1290. Haican era 739. Stephen the Fourth, from the village of Khakh in the province of Ekeliaz, but educated in the pontifical house at Hiromcla, was elected pontiff in the room of the banished Constantine. He was surnamed Hiromclaensis, and the last of the pontiffs who resided at Hiromcla.

A. D. 1292. Haican era 741. Two years after, dissension again broke out in Armenia about the celebration of the festival of the Zurazatik, or wrong Easter, which now happened. Some wished to celebrate it with the Greeks on the sixth of April, others on the thirteenth of the same month. Hethum the king, and Stephen the pontiff, observing that each party obstinately persisted in their opposition to each other, assembled a meeting of bishops and monks in the city of Sis, where having calculated to find the correctness of the time, they decreed that Easter should commence on the sixth of April of that year.

The inhabitants of Armenia Major, however, according to their usual custom commemorated it on the thirteenth of the month.

In this year Melick Ashraf, the son of Galavyn, and chief of Egypt, marched with an immense army to the coasts of Palestine, at that time in possession of the Latins and Armenians. Here he captured the cities of Akkey and Tripoli with some other smaller places, and massacred all the Christians they contained. Having received large reinforcements of troops he marched into the country bounded by the Euphrates, and laid siege to the strong city of Hiromcla, then the residence of the Armenian pontiff. Hiromcla made a brave defence, and for a long time the governor, who was the uncle of Hethum, baffled all the attempts of the besiegers, although they had erected against the city an innumerable quantity of battering engines. The Egyptians at length, after a severe loss of men on their part, captured and sacked it: hundreds of the unfortunate inhabitants were cruelly butchered in cold blood, and more carried away captive. Among the latter was Stephen the pontiff. They plundered and then burnt all the churches, together with the pontifical house, and took away with them the holy hand of our blessed Illuminator. Melick Ashraf then proceeded to

A. D. 1293. Haican era 742.

invade Cilicia, but before he had passed the frontiers of that country a messenger arrived to inform him that his enemies, taking advantage of his absence, had invaded and were then devastating Egypt. He then turned towards his own country, accompanied by the christian captives he had taken. On his arrival in Egypt dreadful diseases broke out in the land, which almost depopulated it. The chief, Melick, then plainly saw that it was the divine retribution that had fallen upon him, for having plundered the churches of Hiromcla and carried away the hand of the saint with so many christian captives. Hereupon he determined to restore and release all he had taken; but on this intention becoming known a conspiracy was formed against him, and he was assassinated by one of his own servants.

He was succeeded in the government of Egypt by a chief called Kithbugha. The mortality amongst the Egyptians nevertheless continued, until, at the expiration of a year after the death of his predecessor, Kithbugha feeling convinced that the vengeance of the Almighty was upon him and his nation, sent back to the Armenians the holy hand, and the church furniture the Egyptians had so sacrilegiously seized, besides releasing all the christian captives. He also on this occasion wrote a friendly letter to

Hethum, desiring to make a treaty of peace and friendship with him. On the arrival of the captives, the restored hand, and the other church plunder in Cilicia, the king and people were assured that the Almighty beheld them with peculiar favour, and accordingly offered their thanksgivings on that account. The king also sent to the Egyptian chief valuable presents, and ceded to him a city which had formerly been taken from his nation by the Armenians. Stephen did not live to partake of the joy felt on this occasion. He died through grief a year after he arrived a captive in Egypt, having held the pontificate four years.

Gregory the Seventh, from the city of Anarzaba or Anavarza, then became pontiff, and Hiromcla, which was the usual pontifical residence, being destroyed, he took up his abode in the city of Sis, which was thenceforward constituted the seat of the spiritual government of the Armenians; and Gregory was called, on account of it, Sisensis. A. D. 1294. Haican era 743.

Some time previous to this, king Hethum annulled the anathema hitherto in force against the pontificate of Akhthamar, making peace between it and his own pontificate. He also decreed that the spiritual head of each people, (Akhthamar and Cilicia), should henceforward possess distinct power in his own

country. Gregory the pontiff at this period was on the most friendly terms with his brother of Akhthamar. Gregory was a man of a very meek and gentle character. He had some pretensions to literature, and composed a few anthems and treatises, but they were written in a very rude, uncouth style. It was he who introduced the custom of repeating daily, "*my soul doth magnify the Lord*, &c." which prior to his time was only read on Sundays and festivals. He made great endeavours to make the ceremonies of the Armenians agree with those of the Greeks, on which account much discontent was produced. The eastern monks having held a meeting in the city of Little Seunies, wrote to the pontiff to desist from such unpopular innovations. Their prelate, Stephen Urbelian composed a small book on this subject, called Zernark (demonstration) in which he censured the religious creed and traditions of the Greeks with an acrimony and illiberality totally unbecoming a distinguished member of the Christian church.

CHAPTER XX.

The reign of Thorus the Third, and the rebellion of Sumbat and Constantine.

HETHUM the king, harassed by the cares of government, for which he was totally incapacitated by his religious propensities, took the resolution of abdicating in favour of his brother Thorus. For this purpose he convened an assembly of all the chiefs of the nation, and resigned the crown to his brother, after possessing it four years. Hethum then retired to a convent, where he assumed the name of Johannes, and becoming a monk, put on for greater humility and bodily mortification, the dress in use with the Latin Franciscan friars. The Armenians still regarded him as their monarch, and Thorus continued to pay him submission. A. D. 1293. Haican era 742.

In this year an ambassador arrived in Cilicia from the Latin king of Cyprus to Hethum and Thorus, to beg their sister Zablun in marriage to his brother Maurice, the count of Tyre. A. D. 1295. Haican era 744.

The royal brothers consented to the match, and Maurice accordingly came to the city of Sis, where the marriage was celebrated. From

this connection sprung Johannes and Guido, who in the course of time reigned over Cilicia. About the same period the emperor Andronicus sent two ambassadors to Hethum and his brother, to request one of their sisters in marriage to his son Michael, whom he had associated with himself as joint emperor. The two princes agreed to the measure, and accordingly sent their two sisters Mary and Thepaney, the former fifteen and the latter thirteen years of age, to Constantinople, being unwilling to prefer one before the other; "for," said they in a letter which they wrote to the emperor, "our sisters enjoy an equal share of our affection, and let prince Michael decide upon seeing them which he would prefer for his consort!" On their voyage Mary was taken ill and landed at Rhodes, where she soon recovered, and after returning thanks to God for her restoration to health, and being confirmed again, according to the usage amongst the Greeks with sick people and strangers, she with her sister proceeded on to Constantinople. Here they were received with all the honour due to their birth; the emperor Andronicus having set out to meet them on their landing. After being here a few days Michael espoused the princess Mary, his choice having fallen on her. The marriage was celebrated on the 16th January, A. D. 1296; H. E. 745. Thepaney

A. D. 1296. Haican era 745.

was shortly after betrothed to the son of the great Greek prince Johannes, and like her sister was reconfirmed on the occasion; the emperor giving her the name of Theodora after his mother, intending by that to confer a great honour on the young Armenian princess. Andronicus also gave her a splendid portion, and then sent her to her husband, who was in a distant part of the empire. Thepaney unfortunately died on her journey, and was buried with all possible honour and respect in Thessaly. Mary bore the prince Michael two sons and two daughters, viz. Andronicus, who afterwards became emperor, Manuel, Ann, and Theodora.

Shortly after the marriage of these three princesses, Thorus became tired of holding the government of Cilicia, and besought Hethum again to resume his crown. The latter finding Thorus determined to relinquish all power, reluctantly reascended the throne. Some of the chiefs having shewn some marks of enmity to Hethum, he caused them to be seized and punished. He then paid a visit to Ghazan, Khan of the Scythians, with whom he renewed the treaty of peace and alliance between the two nations, and prevailed upon him to suppress the persecution of the Christians which had recently prevailed in the states which owned his sovereignty. A few months after this, the empress Mary invited her brothers Hethum and

Thorus to visit her at Constantinople, which they did, the former leaving the government of Cilicia in the hands of his brother Sumbat, then a powerful warlike character. On the departure of the two brothers for Constantinople, Sumbat having ingratiated himself with the Armenian chiefs, and won over to his interest his three younger brothers, Constantine, Oshin, and Alinakh, determined to seize on the crown. He found means also to seduce the pontiff Gregory from the duty he owed to his lawful prince Hethum, and was anointed by him, in the city of Sis, king of the Armenians. Sumbat, having thus betrayed his trust as his brother's deputy, and violated all the laws of honour and the duties of kindred, sought to confirm himself in his ill-gotten power by an alliance with the Scythians. For this purpose he paid a visit to Ghazan Khan, and presenting him with gifts of immense value, found means to persuade that prince to acknowledge him by a written document sovereign of Cilicia. The Khan also gave him one of his relations in marriage. He then returned to Sis, and neglecting no means to ensure his continuance on the throne, he wrote, together with the pontiff Gregory, letters to the pope of Rome, wherein he made over himself and his dominions to the Romish power, to which he received kind replies.

A. D. 1297. Haican era 746.

On the return of Hethum and Thorus to

Cilicia, Sumbat took up arms and drove them out of the country, and upon their making application to the Khan Ghazan for assistance against the usurper, the latter caused them to be seized in Cesarea and placed in confinement at Barzrberd. A few days after, the unnatural barbarian caused Thorus to be put to death, and Hethum deprived of sight.

Constantine, the brother of Sumbat, coming to the knowledge of these ruthless deeds, was seized with horror, and making a party with some of the chiefs who regarded the black acts with the same feeling, collected a few bold and determined men, at the head of whom he marched to Sis to punish the usurper. Sumbat learning this, issued out of the capital at the head of his troops, and encountered Constantine on an adjacent plain. After a hard contest, the latter proved victorious, having taken Sumbat prisoner and dispersed his adherents. Constantine then released his brother Hethum, and placed Sumbat in the same prison, after the latter had held the sovereign power two years. Hethum being blind, the reins of government were held for about two years by his deliverer and brother, Constantine, at the end of which period the former miraculously had his sight restored to him. A. D. 1298. Haican era 747.

All the nation rejoiced at this event, but Hethum did not wish to resume his crown, A. D. 1299. Haican era 748.

desiring to retire to a convent there topass the remainder of his days. He was, however, prevented from doing this, for the Armenians forced him to take possession of the throne. This reaccession of Hethum took place A. D. 1300, H. E. 749.

A. D. 1300. Haican era 749. Authority in all situations of life is sweet, but that which is enjoyed by a sovereign prince has powerful attractions, and there are few who once having tasted the delights of reigning can relinquish them without repining. This was admirably exemplified in the case of Constantine. On being obliged to come down from his elevated situation to make way for his brother Hethum, he felt discontent, and meditated procuring the release of Sumbat, and joining with the latter against the king. Hethum on being made acquainted with his intentions caused him to be arrested; and then sent both him and Sumbat to the emperor at Constantinople, by whom they were kept in custody until their deaths.

A. D. 1301. Haican era 750. Some time after this Cilicia was invaded successively by the chiefs of Damascus and Egypt, but they were met with promptitude by Hethum, assisted by Scythian troops, and driven out of the kingdom. The Lycaonians and the Egyptians then jointly marched against Hethum, but were overthrown three times by him, and at length obliged to make peace. At the request of the

king, the Khan Gharbant placed on the frontiers of Cilicia 1,000 Scythian troops, under the command of the general Bilarghu, who fixed his residence at Anarzaba. Hethum then wishing to retire from the world and its troubles adopted his nephew Leo, having no issue himself, and caused him to be crowned in the city of Sis king of the Armenians. As for himself he was thenceforward called the king's father. A. D. 1305. Haican era 754.

About this time a certain chief named Hethum, governor of the fortress of Korikosa, having obtained permission from the king, resigned his charge, and repairing to the island of Cyprus became a friar in a Latin convent of Premonstrants. He afterwards visited Rome, and there wrote a history of the Scythians. Here he died.

CHAPTER XXI.

The reigns of Leo the Fourth and Oshin, and the second pontificate of Constantine the Second.

Leo the Fourth ascended the throne of Cilicia on the retirement of his uncle Hethum, and by wise and prudent measures succeeded in keeping the country in a state of peace and prosperity. This prince was the son of the murdered Thorus, and like his father, possessed an A. D. 1305. Haican era 754.

excellent disposition, and extraordinary talents, and in his person united every manly grace; Leo by his modesty seemed unaware of his natural superiority to other men. In all important cases of state he invariably repaired for advice to the convent in which the late monarch Hethum had retired, where the latter guided him in the path which it was proper to pursue.

The nation being now in the most profound tranquillity, Gregory the pontiff thought it a fit opportunity to take some measures for the better regulation of the ecclesiastical customs and ceremonies. For this purpose he wrote to Johannes Orbel, archbishop of Seunies, and temporal prince of that country, who possessed much influence with the inhabitants of Armenia Major, opening to him his views. He then made a similar communication to Zechariah Zorzorensis, archbishop of Artaz and abbot of the fraternity of the apostle Thaddeus; also to the monk Johannes of Ezunka, surnamed Zorzorensis from his belonging to the convent of Zorzor, and to several other eminent persons.

A. D. 1306. Haican era 755. Some dispute having arisen between Johannes Orbel and Zechariah Zorzorensis, the pontiff feared some opposition would be made to the measures be contemplated, and in order to lose no time, he forthwith wrote to the

father of the king, to whom much deference was paid by the nation, and requested him to cause a meeting of the clergy to assemble for the consideration of some points he would lay before it. In the mean time the pontiff composed a religious creed and gave a copy of it to king Leo, but before he had time to carry his intentions into execution, and while waiting in anxious expectation for the meeting to be convened, he was suddenly taken ill and died, in the fourteenth year of his pontificate.

Immediately after this event Leo having consulted with Hethum, issued a proclamation throughout his dominions for the heads of the Armenian clergy to repair to Sis. On this forty-one bishops, seven abbots, ten eminent monks, with many more of the clergy, assembled in the church of St. Sophia, in the capital of the kingdom, and were there met by Leo, Hethum, and a vast number of the Armenian chiefs.

Here the creed formed by Gregory the late pontiff was publicly read, and nine canons enacted thereupon, one of which related to the acknowledgement of two distinct natures in Christ, the remainder to the ceremonies of the church. At this meeting a pontiff was elected, the choice falling on Constantine Pronagorz, a native of Cesarea, who had formerly sat in the pontifical chair. A. D. 1307. Haican era 756.

Immediately on taking possession of his office, Constantine endeavoured to enforce the enactments contained in the canons of the late meeting, but found it impossible, the people resolutely opposing them, so that several murders were committed on their account. After nine years of strife about these canons, a council was held in the city of Adana, where they were again confirmed and established, an account of which is given by Johannes of Ezunka who was there present. The nation, however, acted precisely the same afterward as before, determined to retain their ancient religious customs.

A. D. 1308. Haican era 757. Again dissension arose about these ill timed attempts at reforming the church ceremonies; and jealousy, hatred, and every bad passion which a difference of religious opinion excites in the human mind, took possession of the bosoms of all the chiefs and prelates. The king and his uncle Hethum imprudently persisted in forcing the nation to conform to the regulations of the unpopular canons, until at length they created enemies, who by their machinations wrought their destruction. Several of the chiefs who differed with Leo and Hethum in these matters of religion repaired to Bilarghu, the Scythian general, who it will be remembered, resided in the city of Anarzaba, and commanded a body of 1,000 Scythians,

and inspired him with the same enmity to the king and his uncle as they themselves entertained. Bilarghu hereupon invited Leo and Hethum to visit him in order to confer upon some weighty affairs. The two royal victims not suspecting treachery, proceeded to Anarzaba accompanied by Oshin the general, and forty other chiefs of the nation. On their arrival here they were received with much affected respect by Bilarghu, till seizing his opportunity, he mercilessly caused them all to be butchered. This horrible event took place in the third year of Leo's reign. The murderer Bilarghu then assumed to himself regal power. On the news of this massacre reaching Oshin, the youngest brother of Hethum, he was struck with horror, and instantly setting out for the capital Sis, he collected the remaining chiefs, and procuring troops marched against the Scythians and drove them out of the kingdom. Mourning then overspread the nation on account of the loss of the king, his uncle and so many of the chiefs.

Oshin succeeded to the crown, and after setting the state affairs in order, returned to the old point about the canons of the council of Sis. He insisted upon their being observed, on which discord and dissension overspread the land. Sarkies, bishop of Jerusalem, rejected altogether

A. D. 1308. Haican era 757.

the council in question, and entirely disregarded the orders sent him thereupon by Oshin and the pontiff Constantine. Having much influence with the chief of Egypt, and being beloved by his clergy, Sarkies procured from the former a letter patent authorizing him to hold supreme spiritual power over all his diocese, independent of all others; upon which he assumed the title of patriarch of Jerusalem, A. D. 1311; H. E. 760. From this prelate sprung the patriarchate of the Armenians in Jerusalem.

A. D. 1311. Haican era 760.

A. D. 1317. Haican era 766. About this period died queen Ann the consort of Oshin, leaving one son named Leo. The king shortly after married Johanna a Latin, and of the royal family of Sicily. Being thus connected, Oshin demanded, by the desire of the pope, assistance from the kings of the west against the enemies of the church, which was promised by them.

A. D. 1319. Haican era 768. While Oshin expected the arrival of troops from his European allies, Cilicia was invaded by Sultan Nasr, chief of Egypt, at the head of 18,000 troops. Oshin at first was inclined to retreat before the infidels, but at length confiding in God, he assembled a body of Armenians amounting only to 200 men, but bold and hardy, with which, accompanied by Hethum the brave governor of the castle of Naghra, on whom he had conferred the dignity

of general of the army, he attacked the Egyptians by surprise in their camp. Success followed this daring enterprise, and the enemies were defeated and fled, after leaving 6,000 of their bravest troops dead on the field, and a number of prisoners, among whom were some chiefs, in the hands of the victors.

The year after this splendid action, the king fell dangerously ill, and finding his last hour draw nigh, called to him several of the most faithful of the chiefs, among whom was Oshin of Korikosa, and delivered to their charge and protection his queen Johanna, and his son Leo, then about twelve years of age, directing that on the latter attaining the age of puberty he should ascend the throne, which he, the present possessor, was about to quit for ever, should they think him capable of governing the nation. He then appointed Oshin Pail regent, and shortly after died in the thirteenth year of his reign. His remains were interred in the convent of Dirazark. Just about this period a violent earthquake shook Armenia, swallowing up a number of villages in the provinces of Ararat and Seunies. The great city of Ani was also destroyed by this tremendous convulsion of nature, and the inhabitants dispersed into various parts. Some took up their residence in Vaspurakan, others

A. D. 1320. Haican era 769.

settled in Persia; a great number went to Scythia, and resided near Astracan, whence part of them removed to Crim Tartary, A. D. 1331, H. E. 780, where they built a number of houses and churches, the remainder went into Europe and settled in Poland, Wallachia, and other places, where their posterity exist to this day. Ani was never afterward rebuilt.

CHAPTER XXII.

The reign of Leo the Fifth, and the pontificates of Constantine the Third and Jacob the Second.

A. D. 1320. Haican era 769. LEO the Fifth succeeded his father as king of the Armenians at the age of twelve years. Oshin Pail the regent married the young king to his daughter, and being a widower himself, he espoused the queen dowager Johanna. Oshin then assumed the titles of father of the king and lord of Cilicia and Isauria. On the death of Hethum, the general of the Armenians, Constantine the brother of the regent was appointed to that high office. In consequence of this act of favour of Oshin, some of the Latin relations of queen Johanna provoked the Armenian chiefs to conspire against him, abetted by Zablun the sister of the deceased king Oshin,

and widow of Maurice Count of Tyre, by whom she had three sons, Henry, Johannes, and Guido.

On discovering the storm that was gathering over his head, Oshin Pail invaded Tyre at the head of a large army, and capturing Zablun and her eldest son Henry, brought them to Sis, where they died in prison. The other two sons of this princess fled to Cyprus, and found an asylum with their uncle the king of that island.

Nasr the chief of Egypt having heard of the death of king Oshin, and the unpopular character of the regent of Cilicia, sent an immense army into that country for the purpose of plundering it. A detachment of the invader's force marched and laid siege to the city of Phayas on the sea coast. Constantine the Armenian general, at the head of 600 men, attacked and routed this body, and on the other divisions of the Egyptian army advancing, he encountered and overthrew them twice, when they left the country disgraced and humiliated. The Egyptians lost in this expedition 5,000 men, while on the part of the Armenians only 100 fell. A. D. 1321. Haican era 770.

The Egyptians, however, smarting under the defeat they had suffered, procured reinforcements from their own country, from Lycaonia, and other allies, and again marched to the siege

of Phayas. Invested by sea and land, the garrison made a gallant defence, but at length seeing no prospect of relief they surrendered. The infidels destroyed the whole of its fortifications, and massacred a number of the inhabitants. After gathering the spoil and captives they spread themselves over Cilicia, and having devastated it with impunity, on account of their vast numbers, they returned to Egypt.

A. D. 1322. Haican æra 771. The Armenians had before applied to the Latins for assistance by desire of the pope; which had been promised but not given them. They now made fresh applications, but met with the same success as before. When it came to the knowledge of Nasr the chief of Egypt that the Armenians expected aid from Europe, he prepared an immense army to oppose the expected force. After a time, however, when he perceived that none was likely to appear, he determined to march into Cilicia and extirpate the inhabitants. For this purpose he associated with himself a great chief named Emir Omar, who had many Turkish troops under his command. To ensure success to the expedition, he prevailed with the great Scythian general Themurtash, by means of large bribes, to join the enterprise, who would prove of the greater service, as

his nation was at that time in friendship with the devoted Armenians, and could by that method take them by surprise. Thus then was a formidable coalition formed against the young monarch Leo and his regent Oshin, composed of Egyptians, Turks and Scythians.

Hostilities were first commenced by Themurtash, who marched into Cilicia at the head of 30,000 men. The country was completely taken by surprise, and the Scythians began their depredations without the least opposition being made to them. They destroyed towns, villages, churches, and convents, as they advanced, plundering the inhabitants of all they possessed, and then brutally killing them. Even the dead were not permitted to rest by these rapacious spoilers. They opened the tombs in hopes of discovering treasure, and burnt the corpses that lay therein, the more to express their contempt of the Christians. They burnt the corn in the field and in the granary, and carried away all the cattle they found wherever they came. For twenty-five days they continued pillaging and despoiling, at the end of which period they left the country with the booty they had obtained.

The Egyptians, with their allies the Turks, then succeeded the Scythians, and marching into the heart of the country committed unheard-of

excesses and cruelties. They laid siege to and captured several of the fortified cities, Adana amongst the number, which they destroyed by fire. Wherever they came death and destruction followed: and well has it been said, that the record of their invasion forms the bloodiest page in the history of the Armenians, or perhaps of general history. Having spread mourning and desolation over the land, they returned to Egypt, carrying with them about 20,000 souls into captivity. During these calamitous events the Armenian chiefs, instead of joining to resist the invaders, were fighting and quarrelling with each other.

A. D. 1323. Haican era 772. In this state of public distress king Leo and the pontiff Constantine wrote to Pope Johannes, informing him of the ruined state of the country and imploring aid. The Pope returned the kindest replies, wherein he exhorted them to patience, and offered what consolation he could. He also sent them money to commence repairing their towns and villages, and raising troops to oppose future invaders. The Pope also wrote to the Christian nations to assist the Armenians, but his applications were treated with neglect.

The Armenians then applied for assistance to Abusait, khan of the Scythians, who generously sent them 20,000 troops to protect their

country, and wrote to Leo to assure him of his friendship and alliance. He also sent ambassadors to the chief of Egypt, to endeavour to make peace between him and the Armenians.

Before the Scythians troops which were sent to Cilicia to protect it had arrived, a horde of plunderers composed of different nations invaded that unfortunate country from Asia Minor. They captured the great city of Eghias, and after plundering set fire to it. They took the castle of Mina and dismantled it, but on their extending their depredations, the Armenians urged by despair took up arms and attacked them. Vain, however, was the brave attempt to arrest the progress of the spoilers. They were so numerous that though an immense number of them fell, they did not appear to have suffered any diminution in their strength. The Armenians after leaving half their force dead on the field were defeated, and numbers of them taken prisoners, among whom were some chiefs. The enemy then advanced to the siege of Milun, which they took and set fire to, causing many of the inhabitants on account of their religion to perish in the conflagration, and carrying a vast number into captivity. The pontiff Constantine sunk under the contemplation of the distresses of his country, dying in the sixteenth year of his second pontificate. He A. D. 1323. Haican era 772.

was succeeded in his dignity as head of the Armenian church by Constantine the Third, from Lambron, who took up his residence in Sis.

Some short time after, having occasion to go on urgent business to Aleppo, on his arrival there he received an invitation from Nasr the chief of Egypt to visit him. Accordingly Constantine repaired to him, and was received with much honour and attention. The pontiff succeeded in persuading Nasr to make peace with Leo, and the former signed a treaty for a cessation of hostilities for a period of fifteen years. Constantine then returned rejoicing to Sis, where on his arrival he gave pleasure to all by the news of peace which he communicated. The Scythian auxiliaries being arrived, the Armenians took heart and began to repair their country. Constantine shortly after died, having held the pontificate only four years.

A. D. 1327. Haican era 776. Jacob the Second, from Sis, and nephew of Gregory Anavarzensis, then became pontiff. About this time Guido the nephew of the king of Cyprus, and son of Zablun the sister of Hethum the Second, became greatly distinguished among the Greeks and Latins, by whom he was held in high estimation. His aunt, the empress Mary, of whom we before gave some account, having heard of his exploits invited him to Constantinople, and on his arrival,

which was in the time of her son the emperor Andronicus, was so pleased with him that she made him espouse the daughter of one of the principal nobles in the empire. His wife dying some time after without issue, he married the daughter of another noble, named Sergius or Sergianus, on which account he was surnamed Sergius or Sarkies. He was subsequently nominated to the government of Achaia, which he exercised with credit to himself and happiness to his dependents. He had at one and the same time troops from the Armenians and Greeks under his command.

Some time after this, Cantacuzenus, a rebel, being driven into exile by the emperor Johannes, the grandson of the beforementioned empress Mary, assumed the imperial purple, and sent ambassadors to Guido, calling upon the latter to recognize him, the rebel, the lawful emperor, and to renounce all obedience to Johannes. Guido incensed at the insolence of this demand, replied, "I know whom to treat as emperor without being reminded of my duty!" The ambassadors on receiving this reply, had the audacity to threaten Guido with their master's anger, on which he seized them and put them in confinement. He then attacked the lands of Cantacuzenus, took possession of his cattle, and drove away the people employed

A. D. 1342. Haican era 791.

in guarding them. After plundering all that the rebel's country afforded he returned to his government, and having some time before affianced his daughter to the son of Cantacuzenus, he immediately broke off the connection. The pretender to the imperial throne afterward invaded Thessaly, but was driven out of it by Guido, who opposed him wherever he shewed himself, to prevent his supplanting the emperor Johannes, the grandson of his aunt. Guido returned to Achaia, shortly after defeating this rebel, where he was appointed king of Armenia, A. D. 1343, H. E. 792. The events which led to his elevation, we have to detail in the next chapter.

CHAPTER XXIII.

The cruelty of Leo the Fifth; the invasion of Cilicia by the Egyptians, and the pontificate of Mukhithar.

A. D. 1330. Haican era 779. ABOUT this period enmity broke out between Leo the king and his father-in-law Oshin Pail, upon which the former sent troops to Adana, and seizing Oshin and his brother Constantine the general, put them to death. He then sent the head of his father-in-law to the chief of Egypt, and the head of his other victim to

the Khan of the Scythians. Leo then sent to Cyprus for Johannes the brother of Guido Sergius, his cousin, and appointed him Pail, that is, chief of chiefs, and nominated a Latin of the name of Baldwin to the office of general. The king more fully developing his unruly passions killed his queen, and then married a Latin, daughter of the king of Sicily. These enormities rendered him hateful in the sight of God and man.

A. D. 1334 Haican era 783.

Some time after Leo had disgraced the sceptre which he swayed, by the cruel acts we have related, a report was circulated that the Latins were making preparations to march to deliver the Holy Land from the hands of the infidels. This created much alarm to the chiefs of Egypt and Aleppo, who conceiving that the Armenians were the cause of their enemies arming, and would in the event of their coming render them assistance, determined to destroy the whole of them. "For," said they, "as long as the Ar-"menians remain near us, we shall be constantly "annoyed by the Europeans." The chief Nasr had, however, a solemn treaty with Leo to abstain from hostilities for fifteen years: being therefore unable to march in person against Cilicia, but alarmed at the report of the approach of the Latins, and provoked by other nations, he assembled his forces, amounting to a great

number of men, and placed them under the command of the chief of Aleppo who was at that time the avowed enemy of king Leo.

A. D. 1335. Haican era 784. The chief of Aleppo marched into Cilicia at the head of his large army during the festival of the Ascension of our Lord, and taking the Armenians by surprise, ravaged the country from one end to the other, massacring all the people they found, whether clergy or laity. They destroyed many towns and villages, and pillaged and burnt churches, convents, private habitations, and public buildings. Having made immense booty, and taken a great number of prisoners, they returned to Egypt and Arabia. During this hostile visit Leo fled with his chiefs, and fortified himself in impregnable places.

A. D. 1337. Haican era 786. This year another invasion of Cilicia by the Egyptians took place. Leo hereupon having no means of resistance, shut himself up in a strong castle, from which he sent ambassadors to Melick Nasr, to implore a reconciliation, and a renewal of their former peace. The latter replied, "I will never make peace with you until you promise on oath not to hold any correspondence or communication with the western nations!"

Leo forced by distress and the miseries which he saw his subjects daily suffer, swore on the evangelists the oath required, in presence of

the Egyptian ambassadors. The enemy then left Cilicia, and it again tasted the sweets of tranquillity.

Notwithstanding the solemn oath which Leo had taken, in the course of two years after he again renewed his correspondence with the pope and the other western powers. This was not long concealed from Melick Nasr, who on being informed of it, was so incensed that he immediately dispatched to Cilicia an army of 16,000 cavalry to ravage the country. A.D. 1339. Haican era 788.

These troops on their arrival attacked and destroyed to the foundation sixteen castles, and having done considerable injury and obtained immense booty returned to Egypt. Henceforward, to prevent a recurrence of hostilities from the same quarter, Leo never made open communications to the pope, yet through the medium of the Latins in Cilicia he secretly informed him of his distress and supplicated for assistance.

On this account a disagreement took place between the chiefs and bishops, and the king and the pontiff, one half of them insisting upon the total discontinuance of communication with the western nations, declaring that through them they were reduced to almost utter ruin, the remainder opposing. This dispute at last grew so violent between the pontiff and the king A.D. 1340. Haican era 789.

that the former rebuked the latter, and threatened him with the vengeance of the church. Leo was so incensed at this that he procured him to be deposed from the pontificate, after holding it fourteen years.

A. D. 1341. Haican era 790. Mukhithar, surnamed Ter Mukhik, from the village of Curnah, in the province of Erunjak, was then elected pontiff. About this time the sect called Unithors began to make a noise. The institution of these sectaries originated with the monk Johannes, the disciple of the monk Isaiah Nichiensis, a man of apparently pious principles, who having discovered a mine, formed a religious society on the model of the Latin order of Dominicans. On their increasing in number much confusion was caused in the nation, as the sect did not acknowledge the forms of baptism, confirmation, and receiving holy orders, as practised by the Armenians, to be orthodox, and all their proselytes were obliged to be again baptized, and confirmed by them according to the Latin rites. Priests on embracing their tenets were also obliged to renew their ecclesiastical orders before they could recommence their duties. Indeed they sought to alter the whole of the ceremonies of the Armenian church to those in use with the Latins, in consequence of which contention arose throughout the kingdom, and continued for a considerable time.

The majority of the Armenians, however, looked upon these innovators with contempt, and after the novelty of the thing had passed, they began to decrease, and at this epoch they constituted but a very small portion of the nation. Some time previous to the elevation of Mukhithar to the pontificate, two individuals belonging to this sect, Nierses Palienz or Paghun, bishop of Ormi, and Simeon Beg, bishop of Carin, had engaged with more than ordinary zeal in inculcating the peculiar doctrines of their belief, and much mischief was done by them in the church. The Armenians at length, roused by the boldness with which they arraigned their ceremonies, expelled them from their dioceses. Simeon took refuge in Cyprus, and Nierses fled to another place. When the latter heard of Mukhithar's being placed in the pontifical chair, he came to him, hoping to be able to make a proselyte of him.

The pontiff, however, on examining the creed of Nierses, excommunicated him as a trampler upon all good laws and forms. Irritated at this unexpected rebuff, Nierses forthwith proceeded to Avignon, where pope Benedictus then resided, and accused the Armenians by the grossest falsehoods, of abounding in heresies. A similar charge had been before made against them by Simeon Beg. There was at this time in Avignon several of

A. D. 1341. Haican era 790.

the sect of Unithors, who together with some ignorant Latin monks, who boasted of being perfectly acquainted with the rites of the eastern churches, secretly instigated by Nierses, invented the most abominable falsehoods, and compiling them in a small book, presented it to the pope, as containing 117 heresies in vogue among the Armenians. This book was forwarded by the pope with a letter to the pontiff Mukhithar and king Leo.

A. D. 1342. Haican era 791. Hereupon a large meeting consisting of bishops and priests was convened in the city of Sis, where all the accusations contained in the book were investigated, and a reply furnished to every one, clearly proving that they were the most unfounded calumnies.

They then transmitted the proceedings of the meeting to the pope, who became convinced of the slanderous nature of the charges brought against the Armenian church, and felt glad at the opportunity he had given the pontiff and the king of refuting them. Just before the assembly of the clergy on this occasion, Leo the king died, after a reign of twenty-one years.

CHAPTER XXIV.

The reigns of Johannes (Constantine the Third), Guido, and Constantine the Fourth and last; together with the pontificate of Mesrop.

A. D. 1342. Haican era 791.

On the death of the late monarch, as he had no issue, his cousin Johannes Pail, surnamed Chivan, the nephew of the king of Cyprus, and the son of the princess Zablun, was elected and anointed king of the Armenians under the title of Constantine the Third. This prince was an ignorant and unprincipled character, utterly careless of the welfare of his subjects, and continually embroiling himself with the chiefs of the nation. He altered the royal palace in Sis to a most ridiculous and inelegant form, and despising all laws of decency and order, indulged in the most disgraceful pleasures. Immediately after his accession he issued an order, under severe penalties, for the whole of the Armenians to conform to the ceremonies of the Romish church, which produced such a tumult in the nation that the troops rose in mutiny and killed him after a short and disgraceful reign of one year.

A. D. 1343. Haican era 792. On his death the Armenian chiefs unanimously called his brother Guido, surnamed Syrgius or Sarkies, to the throne. He was at this period governor of Achaia, but upon being made acquainted with the choice of the nation, he immediately proceeded to Sis, where he was anointed king. When the news of these changes reached the Egyptians, they were aware of the weakness of the nation, and forthwith invaded Cilicia in large numbers. Guido having no means of withstanding them, retired to a fortified castle. After they had robbed the open country of every thing valuable they returned to Egypt.

A. D. 1344. Haican era 793. The next year these invaders came again, and ravaged Cilicia with the same impunity as before. No one offered to arm against them, but all, at variance with each other, offered themselves an easy prey to the spoilers. At this period Cilicia was in a lamentable state of disunion: the chiefs divided into factions, and engaged in the prosecution of private feuds, lent no aid whatever to the king whom they abhorred. Guido had rendered himself very unpopular by the measures he adopted on his accession. He seized all opportunities of displacing the Armenians from offices of trust, which he gave to his Latin relations, and at this period most of the cities and castles of the

kingdom were commanded by these strangers. At length Guido pushed the patience of the nation to a last trial, and began to force the Armenians to conform to the Latin religious ceremonies.

This, as might naturally have been expected, produced a considerable tumult, and some of the independent and spirited chiefs wrote to Guido, exhorting him to look to the affairs of state and not meddle with religion, bringing also to his recollection that the identical measure he was now pursuing had deprived his brother of his crown and life. The king remaining inflexible, a conspiracy was formed against him, which cut him off in the second year of his reign.

On the death of Guido the Armenians raised Constantine the Fourth, son of Baldwin the Armenian general and grandson of a Latin, to the throne of Cilicia. This prince acted with prudence and honour, and endeavoured to restore peace and union amongst his subjects. Shortly after his accession he had occasion to make some communications with the pope and western nations, which coming to the knowledge of the chief of Egypt, he collected an immense army consisting of Egyptians, Assyrians, and Mesopotamians, and determined to extirpate the Armenians, conceiving that if he could effect this the western nations would no more think of hostile marches to the east.

A. D. 1345. Haican era 794.

A. D. 1347. Haican era 796. News of the preparations of the chief of Egypt reaching Cilicia, Constantine gathered the few brave troops still left in the kingdom, and appointing a powerful Armenian chief named Libarit, his general, proceeded to meet the infidels. At the incitement of the pope, Hugh, king of Cyprus, and Deodatus (Astwazatur), a general of cavalry from the island of Rhodes, brought troops to the assistance of the Armenians. The invaders having appeared were bravely met by the conjoined Christian forces, and after a severe contest were routed and driven out of Cilicia. A vast number fell on each side. The country now became in some degree reanimated, and content again appeared amongst the inhabitants. Many communications passed between the king and the pope on affairs of religion, and Jacob Sisensis who was formerly a pontiff, was sent on a mission to his holiness. On his arrival at Avignon he was introduced to the pope, whom he delighted extremely by the extent of his information and the amiableness of his manners. Having fulfilled the object of his visit, which was to convince the pope of the calumnies with which the enemies of the Armenians had attacked them, he returned to Cilicia. On his arrival the pontiff Mukhithar died, after having held that office fourteen years. Jacob Sisensis of Curnah, was then nominated to succeed him, with the

A. D. 1355. Haican era 804.

consent of all the nation. He, however, enjoyed his high dignity only four years, at the expiration of which he died.

He was succeeded in the pontificate by Mesrop from the province of Artaz, abbot of the convent of St. Thaddeus. Four years after this event, Constantine the king died, after a reign of eighteen years. An interregnum of two years ensued, occasioned by the dislike of the chiefs to nominate a successor to Constantine from amongst his family, and they were afraid to elect one of their own body. Thus the country was in a state of anarchy, and the enemies taking advantage of its defenceless state ravaged it from one end to the other with the most perfect impunity. A. D. 1359. Haican era 808.

CHAPTER XXV.

The reign of Leo the Sixth, and last; the pontificates of Constantine the Fourth, and Paul the First; and the entire destruction of royalty amongst the Armenians.

On the news of the late king's death and the anarchy that reigned in Cilicia reaching the pope, he wrote to the Armenian chiefs, exhorting them to join with each other and appoint a head to the nation, intimating, at the sametime, A. D. 1363. Haican era 814.

that their choice could not fall on a worthier object than Leo Lucian, connected both with the Armenians and Latins, and a near relation of king Guido. After some dispute and discussion the chiefs and bishops raised Leo to the throne, under the title of Leo the Sixth. He was solemnly anointed in the cathedral of Sis king of the Armenians. Leo had some time before married a Latin named Mary, and belonging to the family of Lewis Charles king of Hungary. This prince was of a naturally good disposition, and proved a much better monarch than many of his predecessors. He perhaps would have been one of the most glorious of the Armenian kings had he lived at any other period of their history. But alas! Cilicia was now in her last stage of decrepitude. The chiefs forgetting the exploits of their forefathers, and the glory of their nation, only sought to obtain a petty and temporary superiority over each other, by which means the whole of the country was embroiled with feuds. The lower orders, used merely as tools in the hands of the powerful, seeing the unworthy passions which animated the bosoms of their superiors, lost that affection and respect for them which are absolutely necessary for the preservation of order in a state such as Cilicia, where only the king and the nobles possessed power. In short, every

thing had become degenerate, and the whole structure of the government had become so loose and tottering that it only required a slight convulsion to shake it to pieces.

This year the Egyptians again invaded Cilicia, ravaging it with the same ferocity as before, burning towns and cities, and destroying all the produce of the lands. Hereupon a dreadful famine ensued, and some idea may be formed of its extent, when it is related that a bushel of corn was sold in the city of Sis at the enormous sum of 500 pieces of silver. A. D. 1371. Haican era 820.

Leo the king attempted to arrest the progress of the invaders, but was defeated and severely wounded, on which he fled for safety into the mountains. Here he remained for a considerable time, and no accounts being received of him, the general belief was that he had fallen in the field. The Armenians, after some time employed in useless search after Leo, determined to appoint Otho, the duke of Brunswick and a descendant of the royal family of Saxony, king, and to make him espouse Mary the queen. While preparations were making for these nuptials Leo appeared, to the great joy of the queen and the nation. Shortly after the king's return, Mesrop the pontiff died, after being thirteen years in that office. He was succeeded by Constantine the Fourth, who A. D. 1372. Haican era 821.

only enjoyed his elevation two years, when he died, and was succeeded by Paul the
A. D. 1374. Haican era 823. First. About this time a revolution broke out in Egypt, which ended in the deposition and imprisonment of the Sultan, and the usurpation of his throne by his cousin Ashref Shaban, an inveterate enemy of the Christians. Ashref on hearing of the wretched state of Cilicia, and being aware of the connection between its king Leo and the pope, sent a vast army to invade that country. The Egyptian troops were so numerous that on their appearance the Armenian soldiers abandoned their arms and dispersed through absolute fear: 30,000 of the population took refuge in other countries from the fury of the infidels. These cruel spoilers having spread themselves over the country committed the most horrid devastations, putting all the inhabitants who fell into their hands to the sword, and totally demolishing all the convents, churches, and other buildings they captured. The city of Sis after standing a siege of two months was taken by the Egyptians and sacked. They broke open the tombs of the Armenian princes and burnt the relics they contained. Then dispatching parties of troops to all parts, they destroyed by fire every building that a human being could inhabit, and rendered the country a complete desert,

determined, as they declared, that the name of Cilicia should be erased from the list of kingdoms in Asia. The Egyptians then commenced torturing their captives to make them deny their religion, and on their remaining firm to their faith, they were put to death in various cruel ways, some by being flayed, others by being sawed asunder, and a vast number by means the relation of which would be an outrage to decency. Suffice it to say, that the bare idea of them would cause the blood to curdle in the veins, and excite astonishment at the depravity of human nature. The priests were blinded by red hot irons thrust into their eyes: The bishops had their tongues cut out, and their fingers disjointed and bruised. These were permitted to live as a monument of the vengeance of the infidels, who, as our readers, will perceive, had with fiendish ingenuity incapacitated them entirely from ever pursuing their vocation. At the commencement of these horrors, Leo despairing to afford assistance to his subjects, consulted the safety of himself and family, and taking Mary his queen, Phinna his daughter, and Shahan the chief of Korikosa, his son-in-law, shut himself up in the strong fortress of Capan, where he was afterward joined by a few chiefs. Here he was blockaded by the Egyptians for nine months, at the end of

which the provisions of the fort were entirely exhausted. Leo then by the advice of his followers sent proposals to the general of the Egyptian army, wherein he offered to surrender provided the lives of the garrison were spared.

A. D. 1375. Haican era 824. The general promised this on oath, whereupon the king issued out of the fortress and gave himself up. He was immediately fettered, and Capan plundered. Here the captors found an immense booty, all the royal treasures having been removed thither at the beginning of the invasion. The Egyptians then departed, and carried the whole of the royal family in chains to Cairo. Many people interposed with the Sultan on their behalf, entreating him to spare their lives. "If," said the Sultan, "they will renounce christianity, I will immediately set them at liberty." The same offer was subsequently made them by his son and successor Sultan Melick Mansur. They, however, refused and remained in prison seven years. This capture of Leo occurred A. D. 1375, H. E. 824, in the eleventh year of his reign, from which period we date the extinction of royalty amongst the Armenians. For to such a state of desolation had the Egyptians reduced Cilicia, that the most sanguine could not entertain the slightest hope of again seeing it reestablished as the kingdom of the Armenians. That un-

fortunate country remained for a considerable time in the hands of the Egyptians, from whom it passed to the Ottomans.

After the royal family of Armenia had been in captivity five years, Shahan, by the mediation of some friends, obtained his release, on which event Leo sent him with letters to the pope of Rome and Juan king of Spain, imploring assistance from them to release him and the remainder of his family from confinement. While the king of Spain was consulting means for rescuing the unfortunate king of Armenia from prison, the Sultan Melick Mansur died, and was succeeded on the throne by his brother Melick Salih, a child six years of age. On news of this event arriving in Spain, Juan sent ambassadors to Egypt with valuable presents, praying the infant monarch and his guardians to release the royal family of Armenia from prison, pledging himself that henceforward no molestation should be offered by them to the Egyptians. The Spanish embassy met with success in their mission, and Leo and his family were released, and the ambassadors furnished with letters to king Juan. This occurred in the year of the Hegira, or flight of Mahomet 784, in the month of Rujub; or according to the Christian era 1382, or H. E. 831.

A. D. 1380. Haican era 829.

A. D. 1382. Haican era 831.

The circumstances we have recorded respecting

the release of Leo by the Sultan of Egypt, through the intercession of the king of Spain, have been taken from the history of Egypt; the names however, of the two sultans are copied from Armenian records. In the latter, the place of the king's confinement is said to be Bagdad, but in the Egyptian history it is said to be Cairo, which account is the more correct.

Immediately after his release Leo with his family proceeded to Jerusalem to offer up his thanks at the holy sepulchre. Here he left his queen and daughter agreeably to their wishes, and then went to Rome, where he was kindly received by the pope Urbanus the Sixth. From Rome Leo went to Spain, where king Juan gave him a very honourable reception, and bestowed upon him houses and lands.

At this period a bloody war broke out between France and Great Britain. The pope undertook the office of mediator between these great rival powers, and on this occasion selected Leo the ex-Armenian king to accompany his legates in several embassies to London and Paris, having, as he declared, the highest opinion of the qualities of the head and heart of this unfortunate prince. Leo was particularly pleased with this mark of the favour of his holiness, as it opened to him a new field in which he could exercise his talents for the good of his

native country. He hoped to be able to acquire in the monarchs of these countries supporters in his projected attempt to replace himself on the throne of Armenia. But after repeated interviews with the kings of England and France, he found that neither power had any inclination to profit by the pope's pacific proposals. He was also disappointed in his hopes of assistance from them in the dearer interests of Armenia, as they declined doing any thing for him, otherwise than by wishing him success. Some short time after, having visited France, Leo died at Paris on the nineteenth of November, A. D. 1393, H. E. 842, in the sixtieth year of his age, and the eleventh of his liberation from Egypt. His remains were interred in the church of the convent of Celestine, and a magnificent tomb erected over them. His queen Mary died at Jerusalem, A. D. 1405, and was quickly followed to the grave by her daughter Phinna. From this period the Armenians have been a wandering race, their glory sunk, their existence as a nation annihilated, and the fame of their ancient renown only known to a few who have access to their records.

PART VII.

THE EXPATRIATED STATE OF THE ARMENIANS, CONTINUED UP TO THE PRESENT DAY.

THE order of our history is well connected during the time the Armenians were governed by kings or chiefs.

This state being destroyed, we must continue the detail of their actions by the pontificates still permitted to exist, casting an eye at the same time to the contemporary patriarchates of Constantinople. Before we commence our first chapter, it may be useful to mention that at the period of the destruction of Armenian royalty in Cilicia, Armenia Major was taken possession of by the Medes, who were also known by the name of Kurds or Keurds. These principally resided in the country of the Mocks, in Vaspurakan, Turuberan; Balesh, Sasun, Buznunia, Taron, in the country of the Alznies near Mesopotamia. All these districts or provinces had distinct governments, and in the course of time their population became very numerous,

swelled by hordes of Scythians and Turks who occasionally came and settled there, mingling with the Medes, and forming one nation with them. They were afterwards conquered by Tamerlane. Since his time Armenia has been possessed by various people, all hostile to the aboriginal inhabitants, whom they annoyed and persecuted; regarding them rather as foreigners and interlopers than as the rightful owners of the country.

We will now resume the thread of our history.

CHAPTER I.

The pontificate of Theodorus the Second, and the exploits of Tamerlane.

PAUL the First died in the fourth year of his pontificate, and was succeeded in that office by Theodorus, who fixed his chair in the ruined city of Sis, yet seldom went there except for the purpose of ordaining priests and blessing the chrism; neither he nor his successors had any certain place of residence, being obliged by the distracted condition of the country to wander from place to place to obtain sustenance and security. A. D. 1378. Haican era 827.

About this time the great conqueror Tamerlane flourished. His real name was Tamur,

the other addition "leng" or "lung" being a mock surname he received in consequence of a deformity in one of his feet which occasioned him to limp. This individual at first reigned over the Afghan Tartars in the city of Samarcand, A. D. 1366, H. E. 815. In 1378 he conquered Persia, whence he overran the country of Atropatia and captured the city of Tabriez. At the head of 700,000 men he invaded Syria and conquered Bagdad, A. D. 1386, H. E. 835;
A. D. 1387. Haican era 836. from whence he proceeded to Vaspurakan. He then marched to the country of Seunies, where he took the fort of Erunjak and massacred all who were in it. From this place he marched against other cities, and capturing them, by his cruelty spread gloom and desolation all over Armenia.

A. D. 1389. Haican era 838. In the year 1389 Tamerlane devastated the countries of Turuberan and Taron, and while his troops were engaged in destroying all the towns and villages they contained, an Armenian woman exhibited an instance of virtue and heroism which vies with the brightest examples recorded in the annals of ancient Greece and Rome. This female was from the province of Mush, and possessed a beautiful child, a son eight years of age, to whom she was so tenderly attached, that when the Tartars took the village in which she resided, she seized a sword, and

taking her child by the hand resolutely set out to seek another place of safety, with a determination to defend herself and her offspring to the last, should she meet any of the invaders. In the mean time a party of the enemy perceiving her flight, pursued and overtook her. The heroine immediately turned upon them; the peril of her child inspired her with double strength, and she cut down several of the assailants with the fury of a tigress. Perceiving, however, that the enemy continued increasing in number, so as to shut out all hopes of escape, and knowing that if she and her child were captured, her person would be violated and the boy become a Mahometan, she turned the sword she had so nobly wielded in his defence, and at that moment reeking with the blood of the infidels, to the bosom of her darling child and plunged it in his heart. Then with amazing speed she fled to a tower at a very little distance, and mounting to the top of it, made the sign of the cross and precipitated herself to the ground, preferring to die in this violent manner to living bereft of her purity. The Tartars astonished at the sight returned to their camp ashamed and confounded.

Tamerlane after this passed to the provinces of Shirak, Basen and Vanand, and having taken the city of Cars, massacred a great number A. D. 1394. Haican era 843.

of the inhabitants, and carried the remainder into captivity. A singular circumstance took place on the capture of Cars. Tamerlane having taken 300 of the Armenian inhabitants and 300 aliens, placed them in two different parties. He then addressed them in this manner, "I intend to kill one of your two parties, I should prefer, however, to kill the Christians, but let it be decided by lot!" Hereupon two of the Armenians perceiving the monarch's dislike to Christians, left their party and went over to that of the aliens. Tamerlane then gave orders for the latter to be killed, upon which the two apostates issued out and declared themselves Christians. Tamerlane told them they were weak and deceitful persons, and forthwith caused them to be put to death, countermanding his former orders, and leaving both aliens and Christians untouched.

A. D. 1403. Haican era 852. Tamerlane after conquering Armenia, Georgia, India, Persia, and other countries, in all of which he left bloody traces of his visits, went to Asia Minor and captured a number of cities. Having laid siege to Sebastia, which contained 120,000 men, he promised that if they would surrender he would not put any of them to the sword, and made use of this remarkable expression to convince them of his sincerity. "If any of my army raise the sword against

the citizens of Sebastia, may it be guided to his heart!" Deluded by these solemn promises, they gave up the city; upon which the cruel tyrant committed the most horrid barbarities upon them. After taking all the young men as captives, he selected all the wealthy people, and after torturing them to discover where lay their riches, he caused them to be tied head and feet together, and then buried alive in large pits dug for the purpose. The women were bound by the hair of their heads to the tails of young horses, who being let loose tore the poor helpless beings to pieces. The remainder of the male citizens he caused to be bound hand and foot, and laid together in an open plain, where they were trampled to death by horses. In commemoration of this horrid catastrophe that plain was and is still called Sev Hogher, or the Black Plain. The soldiers, amounting to 4,000 men, were devoted to a death not less cruel than the citizens. The brutal Tamerlane, with the exultation of a fiend, telling them that he promised not to kill them with the sword, which he would not do, directed them to be burned alive. Shortly after this he massacred a number of lepers, who had escaped his notice before, telling them that as he had killed healthy men, surely they could not reproach him if he

killed the diseased, who could be of no manner of service and would beside infect his army. He demolished all the churches in the city, one of which was that dedicated to the forty saints, and was adorned by forty cupolas, each resting over the remains of one of the patron saints. He afterward captured Bayazit, one of the kings of the Medes, and then accompanied by 60,000 captive families, many of which were of the Armenian nation, proceeded to Khorasan. Tamerlane afterwards went to Samarcand, where he died, A. D. 1406, H. E. 855. He was succeeded in his immense possessions by his son Shahruh.

A. D. 1406. Haican era 855. Tamerlane, although he committed so many cruelties, always gave those whom he invaded a choice of surrendering at discretion, in which case they would only be made tributaries, or of braving his vengeance. It is related of him that in the course of his expeditions he used camps of three colours, each indicating his intentions. On his approaching a city he would pitch a camp of white tents, thereby promising favour on immediate surrender. If this produced nothing, white gave place to red, which bespoke anger, and that he would desolate with fire and sword. On a further continuance of the siege, gloomy black tents took the place of the red ones, by which they were to understand they were

devoted to destruction. Tradition states, that many Armenians were taken by this conqueror from the country of the Aluans, and settled by him in Candabar, where they have changed their religion. Part of Candahar is called after them Aluans or Afghans; some assert in confirmation of this tradition that the inhabitants of that part on eating make the sign of the cross on their bread. It is also said, that whatever books Tamerlane found in Persia and Armenia he took to Samarcand and placed in a large tower, whence he never permitted any to be taken; but if any persons were desirous of referring to any of the works there preserved, they were allowed free access to them.

CHAPTER II.

The period between the pontificates of Carapiet the First, and Constantine the Fifth.

BEFORE Tamerlane left Armenia a certain chief of the Medes named Melick Omar, at the instigation of some wicked christians, caused Theodorus the pontiff to be seized and put to death, in the eighteenth year of his pontificate. At the same time Melick caused sixteen Armenian chiefs residing in Cilicia to be murdered. The vengeance of God shortly after overtook

A. D. 1395. Haican era 844.

the ruffian, and he perished by the hand of the chief of Egypt.

A. D. 1396. Haican era 845. Carapiet the First succeeded Theodorus as pontiff, and died two years after, when David the Fourth was elected. He also died after a pontificate of four years.

A. D. 1402. Haican era 851. Carapiet the Second then became pontiff, during whose time and for some time previous many were made martyrs in Armenia. About this period a violent strife arose between the Armenian monks and the sect of the Unithors, of whom we gave some account in one of the preceding chapters. One of the former, Sarkies, endeavoured to make peace between the two parties, but finding his efforts unavailing he retired to the convent of Sukhara in the province of Kajberunies. Another monk, Johannes of Orotn, at first defended the Unithors, but having found that the latter had rebaptized and reordained some of his and Sarkies's disciples, he separated himself from the sect. By the violent character of the preachers amongst the Unithors they lost many of their followers, and at length roused the nobles to active exertion against them. The latter procured them to be excommunicated, which not reducing their violence, the Unithors were betrayed to foreign powers.

A. D. 1388. Haican era 837. In this year, after the death of Johannes Orot-

nensis, his disciple Gregorius Tathevensis, who was at first a defender of the Unithors, greatly distinguished himself against them both by preaching and writing. He had many scholars who afterward became eminent men, among whom was Thomas of Mezob, the historian. On the death of the monk Sarkies, which happened a few years after his retiring to the convent of Sukhara, Gregorius Khilathensis completed the compilation of the daily readings of the church, which had been left unfinished by the former. Gregorius was subsequently martyred by the Medes. Contemporary with him was Arackiel, bishop of Seunies, the author of the poems called "the book of Adam." A few other monks flourished with him, the authors of various pieces of literature in prose and verse. Carapiet the Second died after a pontificate of seven years. The pontifical chair was then filled by Jacob, a monk who possessed much influence with the infidel chief of Cilicia. After he had been in the office of pontiff two years, he was poisoned by the inhabitants of Sis, on account of which dreadful tumults for a short time prevailed in that city.

A. D. 1409. Haican era 858.

A monk named Gregory was then elected pontiff. A conspiracy shortly after was discovered against him, and the members of it punished by the chief of Cilicia. Gregory,

A. D. 1411. Haican era 860.

however, could not please the citizens of Sis, and after a pontificate of seven years they all rose in a body, seized and confined him in a fortress where he shortly after died.

A. D. 1418. Haican era 867. Paul the Second, from Ararat, and bishop of Jerusalem, having come to Sis for the purpose of restoring harmony to the church, succeeded Gregory, and in a great measure tranquillized the people. During these last pontificates Armenia was terribly agitated by the different chiefs among whom it was divided. The principal of these were the Sultan of Egypt, Iussuf, who governed the Sasuns; Emir Ezghin, the chief of Vaspurakan, who resided in Ostan; Miran Shah, one of the sons of Tamerlane who ruled in Tabriez; Shahruh, the eldest brother of the latter, who governed at Khorasan. The chiefs were continually waging war with each other in Armenia, and destroyed a number of cities in the course of their encounters with each other. Iussuf proved the most powerful of all these, having captured Bagdad, which he placed under his son Scandar. Iussuf some short time after took up his residence in Valarshakert, and in an expedition he made to Taics took the city of Akhulzikha, where his troops committed the most dreadful cruelties.

A. D. 1420. Haican era 869. On his death, his son Shah Mahmud assumed his power, and opposed Shahruh

the king of Khorasan who had come against him to Armenia. In a battle fought between them in Bagrevand Mahmud was conquered.

On the departure of Shahruh from Armenia, he appointed Jahanshah, another son of Iussuf, to act as his viceroy. On this event war broke out between Jahanshah and his brother Scandar of Bagdad, and the country was dreadfully harassed by their hostilities against each other. Scandar was at length killed by his own son Shahubath. Owing to these continual wars a famine broke out in Armenia, so severe that, it is said, many ate human flesh, and a vast number went to other countries. Just about this period the pontiff Paul died, after holding that office twelve years.

He was succeeded by Constantine the Fifth, from the city of Vahkah. During his pontificate flourished Mackertich, surnamed Naghash, a native of Balesh, but a resident of Amid. He was a man of extraordinary genius, and enriched the language by some elegant literary productions. A meeting was about this period held at Florence, where the Greeks and Armenians became united with the Latins in their religious observances. The Greeks, however, did not long preserve this union. A. D. 1430. Haican era 879.

During this age of troubles and misery, one chief of the Armenian nation proved a kind A. D. 1435. Haican era 884.

protector to those of his unfortunate countrymen who came to him. This was Bilginey the son of Sumbat the Urbelian, who governed the upper part of Seunies, and a portion of Capan. He was the father-in-law of Alexan, or Alexander, king of the Georgians, and had under his dominion more than 6,000 Armenian families, whom he governed with paternal kindness. During the contest between Scundar and his brother, Bilginey received all the fugitives that came from those parts which the hostile brothers had devastated, maintaining at the same time an artful alliance with the elder.

A. D. 1438. Haican era 887. The king of Georgia observing the popularity that Bilginey enjoyed, began to fear that his kingdom would be deserted by the Armenians who composed a large part of the population of his country, and that they would place themselves under the government of his father-in-law. He therefore, instigated by his chiefs, sought to murder the innocent object of his jealousy. He found means, by promises of large rewards, to seduce an Armenian named Amnadin, who was the most intimate friend of Bilginey, to undertake to assassinate him. The traitor having chosen his opportunity, caused Bilginey to swallow poison. The latter, almost immediately after, discovered it, and took various antidotes, but all proving ineffectual, he died

A. D. 1438, H. E. 887. This sad event threw the whole of the Armenians into the greatest sorrow. They, however, avenged his death on the assassin, by cutting off his hands and feet. The king of Georgia was also punished for his iniquity, for in the course of the following year, ulcers broke out on his body of such a virulent nature that they baffled all attempts at cure, and he continued pining and wasting away until his death. This monarch was a tributary of Jahinshah the prince of Tabriez, but about this time he revolted. Upon this, Jahinshah came against him with an immense army, and devastated the whole of Georgia, carrying numbers into captivity, and massacring all the chiefs who fell into his hands.

A. D. 1439. Haican era 888.

He besieged and captured the city of Shamshudey in which were 20,000 Armenians. Here his troops committed the most horrid cruelties. Just before they entered the city they beheaded 1,664 of their captives, and raising a mound with their heads near the principal gate, they butchered on it sixty ecclesiastics and grandees. On their taking possession of the city, they tortured 3,000 of the people to death. Some had their skulls fractured and crushed, others were quartered alive. Some afterwards through weakness being induced to renounce christianity, were, together with those who remained firm, in-

discriminately slaughtered. After this 9,400 of the citizens were dragged into slavery. They acted in a similar manner with other cities of Georgia which fell into their hands. On the return of Jahinshah to Tabiez, he appointed his son Hasan Ali governor of the country of Armenia. This prince took up his residence in Nakhjuan and appointed governors to preside over the different provinces. These latter were called Begs or Beys, one of whom was named Iaghub, who resided in Erevan.

CHAPTER III.

The pontificate of Gregory Musabeg; and the transfer of the pontifical chair to Etchmiatchin, where Kirakus of Khor Virap was pontiff.

A. D. 1439. Haican era 888. THE pontifical chair of Sis was daily declining, few being about it to support its splendour. Constantine after being seated in it nine years died, and was succeeded by a monk of the name of Joseph, who died in the course of a year afterwards. He was such an indolent, useless character, that his name is generally omitted in the list of Armenian pontiffs, although he was regularly elected to that office.

A. D. 1440. Haican era 889. Gregory the Ninth, surnamed Musabeg, then became pontiff, and on the day of his election

consecrated four bishops, without the customary ceremony, there being at that time too few prelates in Sis to admit of its being performed. On this irregularity becoming known, four bishops of Cilicia preferred a complaint against the pontiff to all the Armenian clergy, acquainting them with the miserable state in which the pontifical chair of Sis existed. Upon this a correspondence took place amongst the clergy, who determined to elect a new pontiff, or the same Gregory again, and remove the seat of the spiritual governor of the Armenians to Etchmiatchin; especially as it was said that the hand of the Blessed Illuminator had recently been brought to that place. They then wrote with the greatest respect to Gregory to remove his chair to Etchmiatchin. Gregory refused, upon which a meeting of the clergy was held in the church of Etchmiatchin, comprising more that 700 bishops, abbots, hermits, priests, and monks, amongst whom was bishop Azaria, pontiff of the Aluans. Zechariah, bishop of Havuz Tharah was appointed to preside. As there were many of the distinguished clergy unable to attend this assembly, through the unsettled state of the country, they wrote to say they would accept as pontiff any upon whom the choice of the meeting should fall. The clergy of the pontificate of Akhthamar also wrote

to the same effect, and moreover promising to unite with the rest in due obedience to the future pontiff of Etchmiatchin.

A. D. 1441. Haican era 890. After some debate the meeting with unanimous consent elected the monk Kirakus, from the village of Kharabast, in the province of Kajberunies, to be their spiritual head. Kirakus, on account of his having resided thirty-two years in the convent of Khor Virap was surnamed Virapensis. He was a humble character, prudent in counsel, sober in words, rigid in the practice of self-mortification, and deeply read in the holy scriptures. He was elected to the pontifical chair of Etchmiatchin A. D. 1441, H. E. 890, with authority over the whole of the Armenian church. All this was done with the permission and under the protection of Iaghub chief of Erevan.

A. D. 1441. Haican era 890. Kirakus, on assuming his office wrote a letter of benediction to all who had been heretofore excommunicated by the pontiffs of Sis, particularly the see of Akhthamar, wherein he exonerated them from the anathema. He then began to repair the pontifical palace, ornamenting it in the same manner as the former ones in Sis. He built several convents and churches, and repaired the cathedrals of Etchmiatchin, Hiripsina, and Gayana.

A. D. 1443. Haican era 892. Two years after these events, a bishop named Marcus, having come from Georgia, formed a

party hostile to Kirakus, arraigning the legality of his election. "This pontificate," said Marcus, "is null, for its present possessor without due authority, has released the see of Akhthamar from the anathema pronounced against it. Beside," added he, "Kirakus ought first to have received consecration as a bishop from the hand of a pontiff, before he was elevated to the pontificate!" In the mean time the enemies of Kirakus continued to increase, until at length about thirty of the clergy, consisting of bishops and monks, set out for Etchmiatchin, with Zechariah bishop of Havuz Tharah at their head, to depose the pontiff from his chair.

When Kirakus heard of their approach he was struck with dread, and retiring secretly, took shelter in the house of a lay christian. His enemies soon found him out, and seizing him carried him to Iaghub, the Bey of Erevan. Here they accused him, saying, "we have discovered that he is not a christian, nor has he ever been baptized. If you wish that he should remain our pontiff, it is necessary that he be baptized and elected anew!" The chief replied, addressing himself to Zechariah, "did not you yourself elect him pontiff of your nation? What is the matter now, that after once ordaining him, you wish to do it again?" Zechariah then said, "far be

it from me. It was not I that ordained him, but his party!"

At this moment a monk named Carapiet, together with a spirited youth who accompanied Kirakus, exclaimed with a loud voice, "they speak falsely and unjustly!" Upon this, one of the monks of the opposite party gave the youth a violent blow on the mouth. The chief incensed at this outrage, drove the whole, accused and accusers, from his presence. Zechariah the bishop, then sending all the clergy to Etchmiatchin, returned to the chief, and by promises and entreatics obtained his permission to elect another pontiff in the room of Kirakus. He then hastened to Etchmiatchin, where having shewn a written order of the chief, they forthwith elected Gregory, bishop of Macu, pontiff, and then retired to their respective places. The pontiff Kirakus, after having remained some time in a place of concealment, took up his residence in a convent, where he died. His pontificate is reckoned to have lasted two years. Just before his death, the monk Thomas Mezobensis died, who gives an account of the above events.

In the course of the late discord, the monks of Akhthamar, who had ever hitherto obeyed the pontiff of Etchmiatchin, renounced all subjection to him. It was expected that when

Kirakus was elected pontiff, the pontificate of Sis would be quickly joined to that of Etchmiatchin; but in consequence of the late disorders all hope of that was abandoned. On the death of the pontiff of Sis, a monk named Carapiet having applied to the chief of Cilicia, to whom he promised to pay annually the sum of 300 deniers, was by his order placed in the pontifical chair of that city. Other individuals continued to succeed him in that dignity to this day. The 300 deniers were always paid; constituting, as the records state, that tribute which is called 'Keshish Aghchecy,' or Priest-money.

CHAPTER IV.

The period between the pontificates of Gregory the Tenth, and Sarkies the Second.

GREGORY the Tenth, of Macu, having succeeded Kirakus in the pontificate of Etchmiatchin, proceeded with the repairs and improvements commenced by his predecessor. In the eleventh year of his spiritual sway Constantinople was taken from the Greeks by Sultan Mahomed Fathih, who a few years after brought thither from Prussia, bishop Joakim the prelate of the city,

A. D. 1443. Haican era 892.

A. D. 1453. Haican era 902.

with a few distinguished Armenian families, six in number, according to some. He also brought four Armenian families from Galatia, and some from the regions of Garaman, which he established in Samathia. Many more Armenians were brought by this monarch from various parts, and settled by him in Constantinople. Mahomed Fathih gave bishop Joakim letters patent, authorising him to assume the spiritual jurisdiction of all the Armenians situated in Greece and Asia Minor, and styling him "Batrig" or Patriarch: Hence sprung that patriarchate of Constantinople, which continues to this day.

A. D. 1455. Haican era 904. The pontiff Gregory being extremely molested by the infidel chiefs on account of tributes which they demanded from Etchmiatchin, and being unequal to the duties of the pontificate, appointed a monk named Aristakes as his colleague, giving into his charge the temporal affairs of his church with the title of his deputy, and ordaining him his successor. Aristakes was also called by the order of Gregory, vicar of the holy chair and bishop of Etchmiatchin. This grew into a custom, and was the cause of much confusion of names and dates of events, as till this time the pontiff only was known by the appellation of vicar. After this, however, on the appointment of deputies, they, as vicars, were allowed pontifical honours, and like the pontiff, signed

briefs and issued orders. Some seeking the alliance of the infidels, would rise against the pontiffs, and not unfrequently expel them from their chairs, which they would usurp themselves, as will hereafter appear. Aristakes some years after his appointment as vicar, rose against the pontiff Gregory, and attempted to seat himself in the pontifical chair, in the eighteenth year of the latter's pontificate. In the mean time a certain monk named Sarkies, attached to the church of Etchmiatchin, having purloined the hand of the Illuminator, carried it to Tabriez, where Jahinshah the brother of Scandar resided, expecting on this account to obtain by his order the pontificate of Armenia. A. D. 1460. Haican era 909.

Zechariah the pontiff of Akhthamar having heard of the encroachments of Aristakes, and the flight of Sarkies to Tabriez, hastened thither with valuable presents, and giving them to Jahinshah requested from him the government of Etchmiatchin, and the general pontificate of Armenia. Precisely at the same moment Sarkies entered the presence of that prince and made the same request. Jahinshah pleased with the manners of Zechariah, ordered that he should be pontiff first, but that Sarkies in the event of surviving should succeed him. He then took the holy hand from the latter, and giving it to Zechariah, sent him with great A. D. 1461. Haican era 910.

honour to Etchmiatchin to take possession of the pontificate, and placed him under the particular protection of his son, Hasan Ali, then residing at Nakhjuan, as head of the other chiefs.

Zechariah on his arrival at Etchmiatchin expelled Gregory and Aristakes, and took possession of the pontifical authority, exercising at the same time a controul over the see of Akhthamar. A few days after he appointed Sarkies his deputy, under the title of vicar, in the same manner as Gregory had done with Aristakes. A year after these events, Gregory and Aristakes being reconciled with each other, collected a considerable sum of money from the Armenians attached to their party, and, accompanied by a few nobles, went to Nakhjuan, where they preferred an accusation against Zechariah to Hasan Ali. They offered also to pay this chief without delay the annual tribute of the pontificate, if he would restore them to their former situations. Hasan Ali consented, and as a first measure to pave the way to their restoration, sent to Zechariah demanding from him an immense sum of money. "If," said he, "my demand be not instantly complied with, thou shalt not remain in thy dignity!" Zechariah knowing there was no eluding the rapacity of the chief, sought to obtain time by means of frivolous excuses, and sending

A. D. 1462. Haican era 911.

back the messengers who had come on the part of Hasan, with some trifling presents, he seized the holy hand of the Blessed Illuminator, and all the valuable ornaments of the church of Etchmiatchin, with which he fled to his see of Akhthamar. Here, in the church of the holy cross, he deposited the holy hand, A. D. 1462, H. E. 911. His pontificate is reckoned to have lasted one year.

Gregory and Aristakes then returned to Etchmiatchin, where they took possession of their former authority. The former dying a short time afterward, the latter succeeded him under the title of Aristakes the Second. He died after a pontificate of four years. He was succeeded by Sarkies the Second, who had been vicar under Zechariah. This pontiff appointed the monk Johannes as his vicar, consecrating him at the same time bishop of Etchmiatchin. Sarkies who had been the first to remove the holy hand of the Illuminator from Etchmiatchin now sought to get it back. By the assistance of bishop Vertannes he again got possession of it; when he placed it in its former place, A. D. 1477, H. E. 926. After remaining in the pontificate twenty-four years he died. About this time flourished the monk Kirakus of Ezunka, surnamed Arevelzie. He was a pious and learned man, and the author of many valuable

A. D. 1462. Haican era 911.

A. D. 1466. Haican era 915.

literary works. He wrote the commentary of the cents of Evagr. His works being compiled, were joined to those of other monks, and formed the book entitled Oskephorik (mine of gold). Contemporary with Kirakus, was Amier Dolvath, a skilful physician who wrote a medical book, entitled "Ankidaz Anpet," which signifies "useless to the ignorant."

CHAPTER V.

The period between the pontificates of Aristakes the Third, and Arackiel.

A. D. 1490. Haican era 939. On the death of Sarkies the pontifical chair of Etchmiatchin was filled by Aristakes the Third, who held it for eight years when he died.

His successor was his vicar Thaddeus the First, who died after a pontificate of five years. Elishey then became pontiff, and held that office twelve years, when he died, and was succeeded by Zechariah the Third, who dying five years after, gave place to Sarkies the Third. This pontiff held the chair sixteen years, when he died. Gregory the Eleventh was appointed in the room of Sarkies, and enjoyed the pontificate five years, and then died.

A. D. 1541. Haican era 990. Stephen the Fifth, from the city of Salmast, in the province of Corchais, was elected pontiff in

the room of Gregory. He was generally called a native of Constantinople, in consequence of his having been brought up there. During his pontificate war broke out between the Turks and Persians, and each alternately invading Armenia, committed dreadful devastations there. Many of the Armenians were martyred by these people, as they in turn predominated in the country of Armenia. Stephen the pontiff being exceedingly annoyed by this war, took a vicar, in the person of Michael of Sebastia, a wise and faithful man, to whom he confided the duties of the pontificate, and then proceeded to Constantinople. On Stephen's arrival at that city he met with a kind and honourable reception from Astwazatur, the patriarch of the Armenians.

Shortly after this, Stephen went to Rome on a pilgrimage to the shrines of St. Peter and St. Paul. Here he was greatly honoured by the pope, for whom the Armenian pontiff had a particular regard. He then visited the emperor Charles the Fifth, in Germany, and passing through Poland and Russia, returned to Armenia. On his proceeding to Etchmiatchin he was honourably received by his vicar Michael, who restored to him the office he had filled by deputy. Stephen shortly after died, having been in the pontificate fifteen years.

Michael of Sebastia, Stephen's vicar, succeeded A. D. 1556. Haican era 1005.

him as pontiff, and on his election consecrated the monk Parsick bishop and vicar of Etchmiatchin. The country about Ararat was at this time sadly infested by plunderers, which induced Michael to go and reside for a short time at Sebastia. From hence he dispatched an individual named Abgar, a wise and ingenious man to Rome, together with a priest named Alexander; and furnished them with a letter of love and veneration to the pope, for the purpose of settling some religious points. He also sent at the same time to his holiness a copy of the treaty of union made in the days of the Illuminator, also a general list of convents, churches, relics of saints, and the places where they are kept in Armenia. Michael, the year after, returned to Etchmiatchin.

A. D. 1564. Haican era 1013. On the arrival of Abgar at Rome he met with a very kind reception from the pope, and on their proceeding to hold a conference respecting the object of the former's mission, his holiness was so pleased with the ingenuity and knowledge displayed by the Armenian, that he requested him to write, with his own hand, a simple and brief account the religious creed and traditions of his country. Abgar accordingly did so, aided by the priest Alexander. In this little production nothing was inserted that had not an existence in fact, and his holiness could at one glance see

the whole structure of the Armenian church. "If," said Abgar at the conclusion, "there be any irregularity or disagreement in our ceremonies, or any essential deficiency in our church forms, all will be rectified when the nation is freed from the tyranny of foreigners!" This small work was translated into Latin by one Mackertich and then presented by Abgar to the pope. We do not perceive in the records any remarks made by the pope on this occasion; we are aware, however, that from that period the pontiff of Rome shewed a more than ordinary interest in the welfare of the Armenian nation. On the elevation of Gregory the Thirteenth, who renewed the Roman calendar, to the papal chair, he read the production of Abgar, and perceiving the tyranny which prevailed in Armenia, wished to afford them assistance. This he could not effect by contesting with their enemies, but he proposed to erect at the expense of the Romish church, a large university in Armenia. On this subject he published a Bull, and in it bestowed great praises on the Armenians. These kind intentions of pope Gregory were, however, never fulfilled, for he died six months after writing the brief for the commencement of the work. His successor, Sextus the Fifth, built in room of the

university, a hospital for the Armenians, dedicating it to St. Mary the Egyptian.

About forty years after, in the days of pope Urbanus the Eighth, one Paul, a native of Bononia, who was consecrated bishop of Nakhjuan, having visited India and America, collected a large sum of money for the erection of a literary seminary in Armenia. He died in Spain, and on his death bed bequeathed the whole of what he possessed for the establishment of an Armenian seminary at Rome. This, however, was never performed; but instead of it, some Armenian youths were admitted into the public college, called at Rome the Propaganda, where after due instruction they were ordained priests and sent to different parts as missionaries. Let us now revert to the proceedings of the pontiffs.

A. D. 1569. Haican era 1018. On the return of Abgar to Armenia the pontiff Michael died, after presiding over the church twenty-two years. He was quickly followed to the grave by his vicar Ter Parsick. Gregory

A. D. 1569. Haican era 1018. the Twelfth, after Michael, sat in the pontifical chair four years, and then died. He was succeeded by Stephen the Sixth, who only enjoyed his dignity two years, dying at the end of that period. Thaddeus the Second then became pontiff, and appointed the monk Arackiel his

A. D. 1575. Haican era 1024. vicar. In the days of these pontiffs Shah Damas

the First, king or sophi of Persia, terribly harassed the Armenians, invading, plundering and destroying their country with the most pitiless rage. Some idea may be formed of the ravages he committed in Armenia, when the records state that the Sophi, by direction of his ministers, issued orders not to exact tribute from it for fifteen years, as the country exhibited the aspect of a solitary waste. Before the expiration of a third part of this time, hordes of plunderers from the regions of Caucasus devastated Armenia, and massacred hundreds of the inhabitants. The result of this succession of destructive invasions was a sore famine which overspread the land. Johannes of Zar wrote a circumstantial account of these horrible events. The monk Lucas of Kegh, enjoyed a high character at this period for extraordinary learning and genius. He wrote on some subjects connected with the calendar. The pontiff Thaddeus the Second died after a pontificate of nine years. He was succeeded by his vicar Arackiel, a prudent and worthy character.

A. D. 1579. Haican era 1028.

A. D. 1584. Haican era 1033.

The Turks having conquered the whole of Armenia as far as Tabriez, increased the tributes of the country to such an intolerable degree, that all ranks of people were reduced to the greatest poverty. The pontificate of Etchmiatchin was also taxed to an enormous amount, which so

A. D. 1583. Haican era 1032.

much distressed Arackiel, that, after holding his dignity two years he relinquished it, and consecrating the monk David his successor, retired to a convent where he remained until his death. Harassed and persecuted by the exactions of their tyrants, multitudes of the Armenians quitted the land of their birth and went into voluntary exile. Those who were from Arzakh, Uti, Shamakhey and Ganzak took refuge in Persia, and were allotted habitations by the king Shah Abas, in the city of Ispahan.

CHAPTER VI.

The pontificates of David the Fifth, Melchizedek, and Srapion.

A. D. 1586. Haican era 1035. DAVID the Fifth, from the borders of Etchmiatchin succeeded Arackiel in the pontificate. He was much molested by the Turkish governors, who annually forced him, as the head of the nation, to pay them immense treasures. David complied with their extorsive demands as long as he could, collecting from his impoverished countrymen all that they could spare.

At length, however, this source was exhausted, and being unable to obtain money by any other means, he was obliged to leave Etchmiatchin and roam a wretched fugitive for some

time in search of sustenance and safety. David perceiving that by his abandoning the pontifical chair the tributes were annually increasing, determined to appoint a colleague, as some of his predecessors had done, to take from him part of the responsibility attached to his high office. For this purpose, in the seventh year of his pontificate, he returned to Etchmiatchin, and collecting a few bishops consecrated bishop Melchizedek pontiff. Melchizedek from the convent of Aghj, in Garney, thus elected pontiff, or co-pontiff with David, soon became subject to the load of tributes found so irksome by his colleague. Melchizedek could scarcely collect sufficient money to supply himself with necessaries, and the idèa of paying the enormous tribute by the customary means was chimerical. The governors, however, persisted in their exorbitant demands, and the two colleagues were obliged to borrow money at high interest to satisfy them, until at last the debts of the church of Etchmiatchin amounted to 50,000 deniers. Hereupon the creditors demanded payment, and at the same time the governors sent for tributes, which obliged the two pontiffs to flee and conceal themselves. They were unable to remain in one spot more than two or three days, as their creditors and the collectors were continually hunting them.

A. D. 1593. Haican era 1042.

A. D. 1599. Haican era 1048. Melchizedek at length finding that nothing was gained by concealment, set out for Constantinople, indulging a hope of being able to collect money there. The people of this city received him with kindness, and kept him with them for some months, urging him to abdicate his chair, and promising to appoint him patriarch of the Armenians. This actually occurred, for on the abdication of their patriarch Tiratur, Melchizedek succeeded him in that place. Melchizedek did not enjoy his dignity long, for the fickle people deposed him at the expiration of a year after his election. He was succeeded by Johannes the Third, who afterwards gave place to Gregory of Cesarea.

Melchizedek then returned to Etchmiatchin, where he was betrayed into the hands of his creditors. He, however, succeeded in escaping from them, and joining his colleague David, both remained concealed, perplexed in mind and sorrowful in heart. In this year a dreadful famine, accompanied by an extensive mortality afflicted Armenia, and covered the face of that unfortunate country with horror and despair. On the cessation of these evils, another not less dreadful appeared, a numerous banditti, called the Jelalies, overspread almost all Ani. These marauders committed terrible devastations in Armenia. The debts of the pontificate still

A. D. 1600. Haican era 1049.

continued to increase, and the pontiffs began to lose hope of ever liquidating them.

At this period the bishop of Amid, Srapion, a pupil of Lucas of Kegh, became famous for the extent and variety of his knowledge. He had inherited from his father property to an immense value. The two pontiffs in their exigencies wrote to the bishop, offering him the pontificate if he would clear off its incumbrances. Srapion grieved at the intelligence of their distresses, went to Julpha to meet them, to consider of the best means to release them. Here the pontiff with a number of the clergy held a meeting, in the course of which Srapion in a speech slightly censured the measures which had been pursued by those who had sat in the pontifical chair. On hearing this, Manuel bishop of Hayuz Tharah, rose and in a violent speech set the whole assembly in a tumult. This conduct baffled the object of the meeting, and the members dispersed without coming to any decisive determination. The two pontiffs retired to the convent of Stathev, or Tathev, in the province of Sisakan. A. D. 1602. Haican era 1051.

Srapion remained at Julpha, where by his preaching he became so popular that the inhabitants of that place carried him to Etchmiatchin, where a meeting of the clergy and laity being convened, he was elevated to the A. D. 1603. Haican era 1052.

pontificate under the title of Gregory the Thirteenth. When David and Melchizedek observed this they were plunged into despair, for the debts which had been hitherto incurred by the church of Etchmiatchin remained on their shoulders, by a decree of the assembly which appointed Srapion, while another usurped the government of it. The two ex-pontiffs seeing no means of escape from the demands made upon them, determined to apply for money to their countrymen residing at Ispahan. In prosecution of this design Melchizedek proceeded to that city accompanied by two bishops. He was most honourably received by the Armenians in Ispahan, and in the course of a few days after his arrival there, presented to the king Shah Abas, to whom he gave a memorial setting forth the lamentable condition of Armenia. The king attentively read the memorial and several times held conferences with Melchizedek, to whom he shewed the greatest respect, concerning the affairs which had brought him to Persia.

CHAPTER VII.

The invasion of Armenia by Shah Abas.

WHILE Melchizedek was in Ispahan the chief of Salamast having rebelled against the Turks, sent an ambassador to Shah Abas to incite him to invade Armenia. A few chiefs from the Medes having joined this embassy, greatly contributed by their representations to decide the monarch on embracing the proposal of the chief of Salamast. Hereupon Shah Abas gathered an immense army, with which he set out accompanied by Melchizedek for the conquest of Armenia. When the creditors of the church of Etchmiatchin, who were Turks, heard of the approach of the Persians, they seized Srapion the pontiff and insisted on his paying them, as they felt convinced that on the arrival of Shah Abas in Armenia they could not hope for success in suing for their debts. Srapion in this emergency besought them to accept of a partial payment, and by a little address giving much to the obdurate and less to the moderate, he effected his release, and shortly after fled to Julpha. A. D. 1603. Haican era 1052.

A. D. 1604. Haican era 1053. Shah Abas in the mean time arrived at Nakhjuan, which he captured, and thence marched into the province of Erevan, where having taken most of the Armenian inhabitants captive, he laid siege to the capital of the same name. Here a number of Armenian and Georgian prisoners were killed in the several attacks made on the city, for Shah Abas had ordered them to advance to each assault in front of his troops, where they fell by the arrows and other missiles discharged by their own countrymen. The king of Persia, perceiving the gallantry with which the citizens had repulsed all his assaults, raised the siege and proceeded against other cities and provinces of Armenia under the Turks. Having conquered almost the whole of the country, and placed in the several towns and cities Persian governors, he returned to the siege of Erevan, which after a blockade of nine months, surrendered. Shah Abas then issued a decree to be proclaimed in all places, that henceforward the Armenians were to consider themselves under the dominion of the Persians. He then caused the ex-pontiff David and Melchizedek to be brought into his presence to whom he delivered the following discourse. "It has been a practice with our kings from time immemorial, on their conquering a country to deem theirs all that

A. D. 1605. Haican era 1054.

it contains. I have conquered Armenia from the Turks, and acting on the policy of my predecessors, I shall apply the revenues of the kingdom to defray the expenses incurred by me in my expedition, and also sue for the debts which may be due to the former possessors of the country. I am aware that you have borrowed money to an immense sum from the Turks, which I now direct to be forthwith paid to me. Do not be afraid of future molestation from them, for on the money being delivered to me I will give you an acquittance in full for all they may have lent you!"

On hearing this the two colleagues were struck with stupefaction. To be obliged to pay their debts to him to whom they had applied for exoneration! The king moreover, insisted upon their paying him a sum infinitely more than what they had actually borrowed from the Turks. Shah Abas proving resolute in his demands the unfortunate David and Melchizedek were obliged to borrow at a most enormous interest. Having obtained as much as they really owed their creditors they brought it to the king, who after some little discussion received it as the total amount of their debts. Shah Abas then stretched out his rapacious hands toward the pontiff Srapion, whom he caused to be seized at Julpha and placed in

confinement, demanding as the price of his release an immense sum of money. Whatever Srapion possessed was extorted from him, yet the ministers of the king's inordinate avarice were not content, but demanded more from him. On his not being able to comply with their demands he was put to the rack, and daily carried on the high road, where he was hung by the heels and cruelly bastinadoed. At length the wretched pontiff procured bail for his going in search of money to give his tormentors, and after much trouble procured by loans a sum sufficient to obtain his release. He then retired to Van and afterwards to Amid, his ancient see, where worn out by the tortures he had suffered he died, after being in the pontificate three years.

CHAPTER VIII.

The cruelties practised by the Persians in expatriating the Armenians.

A. D. 1605. Haican era 1054.

THE Turks, after their expulsion from Armenia by Shah Abas, collected a large force commanded by a great general named Jighaloghlu Sinan Pacha, with a determination to attempt the reconquest of that country. On the Pacha's

setting out on this expedition, Shah Abas became alarmed at the report of the magnitude of the Turkish army, and resolved to seize all the Armenians with their property and transport them to Persia, in order that on the arrival of the Turks, they should find neither food nor money in the country. In execution of this resolve, the Persians were dispersed in parties all over Armenia, where they seized the inhabitants and drove them like herds of cattle to a vast plain in the province of Ararat; whence, when all were collected, they were to be marched into Persia. They then destroyed all the cities, towns, villages, and in short every place which could afford shelter to a human being in the country, together with all the stores of corn, wine, oil, hay, and every other article which could supply sustenance to man or beast, not only that the Turks might be baffled in their enterprize, but that the Armenians might not be tempted henceforward to return to the land of their birth. They also plundered Etchmiatchin, and having discovered the pontiff David and Melchizedek, with some other bishops and priests concealed there, seized and placed them indiscriminately amongst the crowd of captive wretches on the plains of Ararat. The whole were placed under the guard of Emir Keuney Khan, or according

to some Amirguna Khan, whose son some years afterwards, on going to Constantinople, was appointed a residence on the Bosphorus (or straits of Constantinople) by Sultan Murat, which place, is still called by his name Emirkun Oghlu, vulgarly Emirken Oghlu.

Previous to the commencement of the seizure of the Armenians by the Persians, many of the former on the report of the Sultan's intention reaching them, fled to other countries, others, not a few in number, gathering their property and a good store of provisions, took refuge on the summits of mountains and in caves in the vallies. Among the latter were Manuel bishop of Havuz Tharah, and Astvazatur bishop of Ghelard, who accompanied by their relations, both clergy and laity, took refuge in a large cavern in the valley of Gelard, surrounded by stupendous masses of rock. Hither they were pursued by Emir Khan with a body of troops. On his arrival in the valley he stood opposite the mouth of the cavern which was at a great height on the rocks, and called out to the Armenians to come out, and promised them safety if they would surrender. But the bishops and their followers confiding in the strength and security of their place of refuge, derided and threw stones at the Persians. Upon which the latter began trying to ascend,

standing upon each others shoulders. One of the Persians soldiers having in this manner reached the entrance of the cavern, called out to Manuel the bishop, who, not understanding the language he used, gave him no reply. Upon which the soldier entered sword in hand, and seizing the bishop dragged him outside, where he cut off his head and then threw it down to the Emir below. The whole of the troops then ascended, and entering the cavern drew out the whole of the Armenians, part of whom they put to death; the remainder they drove to the general rendezvous. The Emir having obtained information that many had concealed themselves in caves resembling fortresses in the valley of Coradar, marched thither with his troops, and after passing many of these hiding places which he deemed from their natural structure impregnable, halted near a large cavern called Iakhushkhan, situated in a lofty place, and under the shelter of a sharp and craggy rock. Here were assembled about 1,000 men, women and children, the former vigilantly guarding all the passes to their hiding place. The Emir and his people first fired a few guns over the cavern to endeavour to frighten its inmates. This producing no effect, 200 of the Persians with much difficulty succeeded in reaching the top

of the rock, in the middle of which on the other side was the mouth of the cave. They then with the most imminent danger at every step they took of being precipitated below and dashed to pieces on the points of the rocks that jutted out in a most frightful manner at its base, began to descend. They at length arrived at a place a little down the rock, whence it was not possible to proceed further on foot. They therefore let four of their comrades down the steep by ropes, until they reached the mouth of the cave, into which they entered sword in hand. The Armenians offered no resistance, and other Persian soldiers descending in the same manner as the first four adventurous men, they were all taken. The captors first separating the males from the females, massacred a great number of the former. The latter perceiving by the gestures of the brutal soldiers, that they were destined to be violated, to save themselves from a fate so dreadfully revolting to their feelings, rushed to the mouth of the cavern and threw themselves on the rocks below, where they were dashed to pieces. Many of the females who feared their courage was not equal to a death so dreadful, yet regarding with greater terror and horror the prospect of pollution, blindfolded themselves with their handkerchiefs, and in this state plunged off

the precipice. Some of these heroic women, however, met not the sudden death they sought, for in their descent a few were caught by their hair, which winding round the crags of the rock caused them to linger for many days. The Persians having gathered the remainder drove them to the plains of Ararat, which were covered with the captive Armenians, guarded on all sides by troops to prevent their escape.

CHAPTER IX.

The miseries endured by the Armenians on their crossing the river Arax and proceeding to Persia.

SHAH Abas at this period resided at Ervandakert, when news came to him that the Turks had arrived at Cars. He then sent orders to Emirken, to move with the Armenians toward the river Arax, where he would join them. On the king's arrival at this river he found all there arrived before him, and forthwith directed the people to commence crossing it. Boats and rafts were immediately constructed, the Armenians were compelled to embark, and on their making some resistance, the Persians in order to strike terror into them cut off the ears and noses A. D. 1605. Haican era 1054.

of several. Two distinguished Armenians, one named Johanjan the brother of the deceased pontiff Arackiel, the other one of the chiefs of Garney, were beheaded on this occasion. At the sight of these acts of cruelty all hastened to get on the rafts and enter the boats, mothers separated from their children, husbands from their wives, all connection of kindred was disregarded, and they were huddled indiscriminately on board of the weak and fragile vessels prepared to transport them to the other side of the river. The multitude of Armenians and Persians was, however, so great, that although the vessels continued incessantly going and returning, all was unequal to the impatience of the king, who sitting on the banks, poured torrents of abuse on his soldiers for not being quicker in hastening the embarkation of the captives. The Persian troops irritated by this language vented their rage on the innocent Armenians, throwing hundreds into the river, telling them, "those that can swim, may proceed to the other side, those that cannot let them drown!" Among these unfortunate victims of tyranny and brutal rage, were children of both sexes, sick and maimed, pregnant women, and others with infants sucking at their breasts, who unable from their sex and condition to swim, were cruelly abandoned to a watery

grave, although they continued to cry piteously for help and mercy to the last moment of sustaining themselves on the surface of the water. Many expert swimmers on their way over were caught by the feet by some of the drowning wretches who filled the river, and both sunk. Some succeeded in getting over by holding on the tails of bullocks and horses; and others saved themselves by resolutely clinging to the gunwales of the boats from which they had been thrown. During this scene of death and terror, many of the soldiers treacherously offered the husbands and fathers of such women as struck their fancy, to take them over in safety. It may be conceived what was the fate of those poor creatures who were credulously confided to their care, on their reaching the opposite side of the river. Many of the Persian troops, bold in the gratification of their villainous lust, in the confusion, forcibly seized and bore off the most beautiful of the Armenian women, after killing their husbands, fathers, or brothers who attempted to protect them. At the taking of the city of Julpha, similar acts of lustful atrocity were committed.

When the whole of the army and captives had crossed the river, the Shah directed their route along the most unfrequented paths, over mountains and through vallies, fearful that the

Turks might overtake and rescue the Armenians. It has been mentioned before, that the two pontiffs David and Melchizedek had been taken at Etchmiatchin. The latter shortly after made his escape to Erevan, the former was amongst his captive countrymen. Shah Abas on the arrival of all in Persia, directed that the Armenian nobles and better class of citizens should have habitations in Ispahan: the remainder were dispersed in the towns and villages of the surrounding provinces. He also ordered that they should be in no degree molested, but treated in every respect like his Persian subjects. The Armenians brought into Persia by Shah Abas were in number 12,000 families. Shortly after a thousand families more arrived at two different periods. The whole of those whom he permitted to dwell in Ispahan were divided into two parts, each inhabiting a different district. Over these he appointed two Persian superintendents, under whom were two Armenian guardians under the title of Melicks. The two latter were named Joseph and Murat. He likewise appointed superintendents and guardians over those residing in the provinces, and in order to induce the Armenians to remain under his government quietly and contentedly, he treated them with the greatest kindness, taxing them less than even his own nation.

This conduct of the monarch produced the effect desired, and the expatriated Armenians began to construct houses and enter into the intercourse and enjoyments of life. Some short time after this Shah Abas sent troops again to the districts of Tabriez, Artavil, Erevan and Ganzak, to collect all the Armenians that might have returned thither. On their arrival in those provinces they captured 10,000 families, with which they returned to Persia. These captives were settled by the king in Gaurapat and Vahrapat, two very unhealthy places, where in the course of time they all perished.

Shah Abas allotted to the inhabitants of the city of Julpha which he had taken, a spot exactly opposite Ispahan, on the other side of the river Zendeh Roud that flows by that city, where they built a splendid town calling it New Julpha. Here were many churches erected, with convents for the religious of both sexes.

The Turks on their arrival in Armenia were astonished at the events which had occurred. They marched to the regions of Van and Tabriez where they were encountered and overthrown several times by the Persians. The last battle fought between them ended in the rout and flight of the Turks, leaving every article of their property in the hands of the victors.

A. D. 1606. Haican era 1055. Sinan Pacha, their general, shortly after fell sick and died in the city of Amid. On the departure of the Turks and Persians from Armenia, those of the inhabitants who had concealed themselves from the latter came out of their habitations, but at this period multitudes of banditti made incursions into that country, destroying all that remained of its buildings. As the recent events had put an entire stop to agriculture a sore famine broke out about this period, and lasting for two years, compelled the banditti to quit Armenia.

A. D. 1610. Haican era 1059. While Armenia was thus ruined and almost annihilated, Sarkies bishop of Saghmosavank, a man of extraordinary wisdom and piety, and called by his countrymen the sovereign lord, greatly contributed to sooth the distracted minds of the Armenians, both by his preaching and writing. This truly good man having associated with himself Ter Kirakus of Trabezond, who equalled him in the desire he felt of ameliorating the condition of the times, began to repair the different convents of the nation which had not been completely destroyed, and established excellent rules of conduct for the monks by whom they were inhabited. They repaired a number of convents in Seunies, where they obtained a number of scholars. The two monks Paul of Mock and Moses of Seunies were

among these, and many of them at their own expense built convents and schools.

While these repairs of the convents were going forward, two Latin friars came to the country of Ararat, where they met Melchizedek the pontiff, by whom, after presenting him gifts which they had brought for the purpose, they were furnished with an order to visit all the convents in Armenia. The two friars accordingly made a tour, in the course of which, they discovered and took possession of various holy relics, particularly the head of the apostle St. Andrew. Having gone to Etchmiatchin they took from the church of that place the relics of St. Hiripsimah, and making off with them, were taken by the ecclesiastics of that place, who recovered the precious body, but not entire, the Latin friars having succeeded in concealing four parts of it. One of these afterwards fell again into the hands of the Armenians, and is now in the Armenian church at Venice. The second was taken to India, and kept in the convent of Latin friars at Goa. The third was laid under the foundations of a church, building at this period by the monk Paul in the village of Vardaglukh, near Nakhjuan, and dedicated to St. Hiripsimah. The fourth was first kept at Julpha, but A. D. 1755 brought to Bagdad, where it fell into the possession of

A. D. 1611. Haican era 1060.

one Paul, surnamed Kara Ivaz Oghlu, a pearl merchant, who carried it to Constantinople, and when advanced in years, presented it to the church of the Holy Illuminator in Ghalada, where it now lies. The two pilfering monks having proceeded to Gelarcunies were there killed by the Persians.

CHAPTER X.

The evils endured by the pontiffs Melchizedek and Isaac.

A. D. 1611. Haican era 1060. DURING the miseries which the expatriated Armenians suffered in their march to Persia, the pontiff Melchizedek was residing concealed in Erevan. He durst not return to Etchmiatchin, which was then in a dreadful state of desolation, some individuals there being his personal enemies, particularly bishop Martirus, who had at a former period been driven by him into banishment. Martirus about this period went to Ispahan, and joining the pontiff David, then living in new Julpha, described to him and the other Armenians with him the miserable state to which Etchmiatchin was reduced, accusing Melchizedek of a total disregard of the welfare of the pontificate. The inhabitants of New Julpha displeased

at this news, entreated David to go to Etchmiatchin and exercise there the office of pontiff, promising to assist him with whatever he might require. David having consented, set out for that place accompanied by Martirus. When Melchizedek heard of this, he immediately proceeded to Etchmiatchin and took possession of the pontificate. On the arrival of David an unfortunate dispute arose between him and Melchizedek, but the latter had formed a party too powerful for the other to contend with. Upon this David in the greatest affliction spoke to his colleague in these terms, "did you not on my consecrating you pontiff, promise to obey me in all things? Now, instead of performing that promise so solemnly given, you have supplanted me in my old age; I beseech you to afford me provision, or at least the common necessaries of life." Melchizedek hereupon replied, "you see very well that the pontificate is so impoverished that I cannot procure enough to support myself and my people. How then can I assist or support you?" He then advised David to return to Ispahan.

David seeing it useless to strive with his rival, prepared to return to Persia. Just at this period Shah Abas arrived on an expedition to the frontiers of Georgia, which when David knew, he forthwith repaired to him. On his presenting

A. D. 1612. Haican era 1061.

himself the king enquired kindly respecting the object of his visit. David then replied, "I have enemies and am much molested, but thy friendship soothes the evils to which I am subject!" The Shah then enquired who annoyed him, upon which David laid before him an account of the conduct of Melchizedek. Shah Abas upon this became exceedingly angry with Melchizedek, recollecting at the same time, that he had formerly withdrawn himself when the rest of his countrymen were marched to Persia. He forthwith wrote to Thamaz Ghuley Beg, governor of Erevan, the son of Emirken, of whom we formerly gave some account, directing him to seize and punish Melchizedek. Nay, so great was the anger of the Persian monarch, that he expressly ordered that the culprit should have a part of his flesh cut from his body, and then be compelled to eat it, after which he was to be sent in fetters to the king. Thamaz Ghuley on receipt of the Shah's order seized Melchizedek, and punishing him in the manner directed, sent him in fetters to the Persian camp.

A. D. 1614. Haican era 1063. Emirken, who was then with the Shah, knowing that Melchizedek with whom he was on terms of friendship, would be put to death on his arrival, found an opportunity when Shah Abas was passing through the camp to obtain his pardon by the

following means. Taking his three little sons into the presence of the Shah, he put a sword upon their necks, thereby wishing to convince the monarch that he would rather sacrifice his sons than see his friend Melchizedek perish by the king's anger. This representation had the desired effect, for the king was pleased to grant the life of Melchizedek for the sake of Emirken and his little sons. Melchizedek on his arrival was dispatched to Ispahan, where being released from his fetters, he assumed the pontifical office over the Armenians in Persia. David was then sent by Shah Abas to Etchmiatchin, and told to resume his duties as pontiff without fear of molestation, recommending him at the same time to the protection of Emirken.

But the latter was no friend of David's, and sought to expel him from Etchmiatchin and place Melchizedek in his room. Shah Abas shortly after this arrived in the province of Garney, and David going to him, acquainted him with the troubles which he suffered through Emirken. The Shah highly exasperated, vented his rage on Melchizedek, whom he caused to be brought to him from Persia in fetters. He then set out for Nakhjuan accompanied by the two pontiffs; one enjoying his favour, but in a state of anxiety, the other in chains trembling for his future fate. David at length, perceiving his

A. D. 1616. Haican era 1065.

absence from Persia would be productive of some evil to himself, presented a petition to the Shah for leave to depart, and having obtained it proceeded to Ispahan, leaving Mel-
A. D. 1617. Haican era 1066. chizedek in chains in the Persian camp. From Nakhjuan Shah Abas proceeded to Agulis, where he murdered a priest named Andrew, and fined the two monks Moses and Paul 300 thumans. He then called Melchizedek into his presence, and said to him in an angry manner, "I spare your life on account of Emirken. Yet if you wish to be free, pay the sum of 300 thumans, and go where you please, recollecting that you are deprived of the pontificate!" He
A. D. 1618. Haican era 1067. then ordered him to be taken away. Melchizedek who had no means of raising the price of his liberty, sunk into a state of despair. He thrice presented a petition to the Shah wherein he said, "I am consuming away with the weight of my affliction. I intreat you to give me rest from my trouble. Order me, I beseech you, either to be put to death or released!" The Shah replied, through his servants, "I will neither kill nor release you: unless you pay the 300 thumans you shall remain in fetters as long as you live!". Melchizedek then again petitioned the Shah, offering to pay annually 100 thumans from the see of Etchmiatchin, if he would release him and place

him again in the pontificate. Shah Abas released him on this condition, and sent him to Etchmiatchin with a royal mandate for his immediate restoration to the office of pontiff.

On Melchizedek's attempting to collect the stipulated sum for that year, he found he could procure nothing, and on the expiration of the twelve months from his release, Shah Abas sent four distinguished Persians of his household to receive the 100 thumans. On their arrival at Etchmiatchin they demanded the money from the pontiff, and on his not being able to pay it, they distressed him extremely. They also required him to furnish themselves and retinue with daily provision, for such was the order of the Shah. The expenses of supporting them were excessively heavy, a thuman (or five gold deniers) per diem not sufficing for the purpose. A. D. 1619. Haican era 1068.

On the approach of the following year Melchizedek went to Erevan, and sending for the monk Moses, who was then in great repute with the people, he consecrated him bishop, and giving him power to bless the holy unction, sent him to the church of Etchmiatchin to perform that ceremony, in the hope that he might be able to collect a good sum from the Armenian congregation assembled there on that occasion. But hardly enough was collected to support himself and his people. Mel- A. D. 1620. Haican era 1069.

chizedek then took the four collectors with their followers, and roaming about the country endeavoured to raise money by scourging the people, giving holy orders to unworthy characters and many other corrupt means. All, however, was ineffectual, and he found that he could not possibly fulfil the terms of the tribute. He then petitioned Shah Abas to lessen his demands, but the latter was inexorable, replying angrily, "I cannot think of reducing the tri-
A. D. 1622. Haican era 1071. butes a single drachm." In the mean time the tributes accumulated, and Melchizedek at length raised some money from foreigners at high interest, which, however, proved barely sufficient to defray the enormous daily expenditure required for supporting the collectors and their retinue. He then became doubly embarrassed from the tributes and debts he had incurred.
A. D. 1624. Haican era 1073. Melchizedek after being six years thus tormented, consecrated his nephew Isaac pontiff, on the condition that the latter should take upon himself the burthen of the tributes. He then retired from the pontificate, engaging to liquidate the debts he had incurred with the foreigners. When the election of Isaac to the pontificate was confirmed by the Shah, the collectors left Melchizedek, and came upon his nephew, whom they treated with the same severity as the other. Melchizedek was shortly after

arrested by his creditors, and to obtain his release, mortgaged all the church furniture of Etchmiatchin to other foreigners, from whom he also obtained large loans, with which he paid those who had arrested him. Knowing that he would never be able to liquidate his new debts, he fled to Constantinople, where none of the clergy or Christian people would hold any intercourse with him. He therefore proceeded to the city of Leopolis, in the country of Bolonia, where resided about 1,000 Armenian families. Here he was received with much honour. He resided with those people for one year, having much against their wishes given holy orders to one Nicholas Thorosoviz, which circumstance gave rise to much trouble and persecution for many years afterwards amongst the inhabitants.

Melchizedek afterwards took up his residence in the city of Cameniz, and there died, having been in the pontificate up to Isaac's consecration thirty-one years. During the troubles that visited Armenia in his spiritual sway of the church of that country, he wrote twice to the pope signifying his obedience to the Romish church. David wrote also to the same effect. Isaac the Fourth, the new pontiff, was so dreadfully harassed by the collectors about the tributes, that despairing of ever being able to

A. D. 1624. Haican era 1073.

raise the money they required, he sought his personal safety by flight. This was difficult to effect, as he was at all times surrounded by the collectors and their followers. After enduring the greatest misery for four years, in travelling about the country with his tormentors, collecting money, he at last came to the city of Erevan. Two or three days after his arrival, he requested the collectors to permit him to go to Etchmiatchin, and bring thence all the gold and silver church ornaments, to deliver to them in payment of the tribute.

A. D. 1628. Haican era 1077. They granted his request, and he forthwith set out on horseback for Etchmiatchin, but after performing half the journey he changed his clothes and turned his horse toward Nakhjuan. He passed this place with the greatest speed, and crossing the river Arax took refuge in Van, then under the government of the Turks. This occurred in the fifth year of his pontificate.

CHAPTER XI.

The pontificate of Moses the Third.

A. D. 1629. Haican era 1078. MOSES the Third, an eminently virtuous character, on the flight of Isaac, was appointed by Shah Abas to the charge of the church of Etchmiatchin, and soon after by the general

consent of the Armenians elected pontiff. Just after this event, Shah Abas, the destroyer of the country of Armenia died, and was succeeded on the throne of Persia by his grandson Shah Sefey. On his accession the Armenians applied to him to confirm by letters patent their pontiff Moses in his dignity. Moses's countrymen residing in Persia also invited him to come to Ispahan, in the hope that the king would exonerate him from the future payment of tribute, the debt of which then amounted to 1,000 thumans. On the pontiff's arrival at that city, the Armenians presented a petition to Shah Sefey, accompanying it with suitable presents amounting to 1,000 thumans, wherein they prayed for a release from tribute for the church of Etchmiatchin. This the monarch granted by a letter patent, and thenceforward the pontificate was relieved from that terrible burthen which proved the destruction of the two preceding incumbents. Moses returned to Etchmiatchin about eight months afterward, and recommenced the repairs of the pontifical church which he had begun at the time of his being appointed guardian of it by Shah Abas.

In the mean time, news of the recent events having reached the pontiff Isaac at Van, he began to make interest with the powerful in that quarter to resume his pontifical office amongst A. D. 1630. Hnican era 1079.

the Armenians residing there. Many endeavoured to thwart his design, but Isaac sent a monk named Paul to Constantinople, to entreat the patriarch Zechariah to assist him in the accomplishment of his object. The patriarch secretly prejudiced against Moses, hereupon applied to Sultan Murat the Fourth for letters patent to constitute Isaac pontiff of the Armenians, under the dominion of the Porte, which were immediately granted. Zechariah then sent them to Isaac, directing him forthwith to take up his residence in St. Carapiet, in the province of Taron, and commence his duties as pontiff. The Turkish Viceroy being at this time in the city of Amid, Isaac went to him to inform him of his having received the royal authority for fixing a pontificate in Armenia, for he knew well that until he had obtained his consent to exercise his office the letters patent availed nothing. When the Armenians of Amid, among whom was Ruhijan the Viceroy's chamberlain, heard of this, they all endeavoured, clergy and laity, to persuade Isaac to relinquish his design, promising him many things if he would desist from his intentions of forcing himself upon them as pontiff. All, however, proved fruitless, and Isaac drew up a petition and presented it to the Viceroy, wherein he promised to give him 10,000 deniers if he would

ratify his appointment. The Viceroy was pleased at the offer, but gave the pontiff no decisive answer. In the course of a few days, he received another petition from the party adverse to Isaac, wherein they prayed him to refuse the latter his patronage. "How," said the Viceroy in answer to this, "can I refuse to grant him my sanction for the assumption of his authority when he has offered to add 10,000 deniers to the royal treasury!" Ruhijan then advanced from the body of the petitioners and addressing the Viceroy said, "if you wish to sell our distressed nation, let me have it, and I will give you 20,000 deniers!" The Viceroy felt much joy at this, but concealing it, dismissed them and appointed a time when both they and Isaac should come to him. On both parties presenting themselves, the Viceroy thus addressed the pontiff, "have you actually received letters patent from the Sultan?" The latter replied in the affirmative. Upon which the Viceroy rejoined, "how dared you, without informing me, apply for such letters patent. You are an ambitious man, and I believe would seek to rule also over me!" He then called executioners, and ordered the unfortunate Isaac and the monk Paul who was with him, to be tied by the feet and scourged till they should either die, or embrace Islamism. These orders

were instantly obeyed, and the executioners at every blow asked the sufferers if they would renounce christianity. The partizans of Moses, struck with horror at this spectacle, implored mercy from the Viceroy, who after much entreaty, permitted the culprits to be released, upon which their friends took them to their houses. Shortly after this, Isaac went to Georgia and thence to Etchmiatchin, where he remained in humility and repentance until his death.

A. D. 1631. Haican era 1080. From that period the pontiff Moses remained in quiet possession of his office. He finished the repairs of the pontifical church, which he improved and ornamented far more than it had ever been before. He also enacted many useful regulations for the better government of the monks attached to his see, and renewed the old customs and stated hours for the performance of divine service. All the sacred utensils which his predecessors had pledged to foreigners were redeemed by him, and restored to their original places. He at the same time lived in a state of the most rigid monastic mortification, entirely devoted to the service of that God from whom he anticipated a reward. He established a large school in the convent of Johanavank, for the instruction of children in religious knowledge. He wrote three times to the pope of Rome,

signifying his obedience to his church. This brought upon him the enmity of Gregory of Cesarea, the patriarch of Constantinople, who, however, did not succeed in doing him any injury, being shortly after deposed from the patriarchate on account of his violent character. Moses disregarded all worldly praise or censure, and firm in the path of rectitude continued to govern his church with credit to himself and advantage to its members. This pious and truly amiable pontiff died after presiding over the church of Etchmiatchin three years and eight months.

His character may be summed up in few words, and when we say that he was the brightest ornament of the pontificate since the destruction of Armenian royalty, we only give him his just due, and at the same time bestow upon him no ordinary praise. On his death bed he recommended his scholar Philip, whom he had two years before consecrated a bishop, to succeed him in the pontificate.

CHAPTER XII.

The pontificate of Philip and the tumults in the church of Constantinople.

A. D. 1633. Haican era 1082. FROM respect to the memory of the late most excellent incumbent, the nation was unanimous in elevating Philip, from the village of Erinkan, in Aghbak Minor, to the pontificate. Philip was a pious and peaceful man, and one who more than once proved himself to be regarded with peculiar favour by the Almighty, by the performance of miracles. Immediately after he assumed his office, he visited all the convents and churches in his see, where he exhorted all to a strict regard to the precepts of christianity, and condemned with severity every instance of depravity that fell under his notice. He continued the repairs of those religious and other buildings which his predecessor had left unfinished. Shortly after this war broke out again between the Turks and Persians, and Armenia was doomed once more to be the scene of their contentions. The Turks took possession of Erevan, and the Persians made a hostile march to Etchmiatchin, which was again by the wantonness of the

soldiery reduced almost to utter ruin. With the exception of the church and the priest's apartments, which were constructed in the form of a cupola, every building that lay there was destroyed. On the cessation of these ravages the pontiff took courage, and again began to repair and rebuild. Some time after this he visited Ispahan, where he remained more than a year. He requested and obtained from the inhabitants of new Julpha the holy hand of the Illuminator, which had been taken by Shah Abas from Armenia twenty-three years before, and placed in the church of that place. On the pontiff's return he deposited the relic in its original place at Etchmiatchin. During his stay with his Armenian brethren in Persia he built a large school at Julpha for the instruction of youth, placing it under the superintendence of Simon, a monk and a native of the same place. After having taught a considerable time in this school Simon went to Eudocia (Thokhat) where he died. His fellow scholar was the monk Voskan, who printed the bible at Amsterdam. Let us now cast a glance at the events that took place at the patriarchate of Constantinople.

At this period the Armenian patriarch in Constantinople was the monk David Arevelzie. He was superseded some short time after his

A. D. 1641. Haican era 1090.

elevation on account of the dissatisfaction his conduct gave his constituents, by Kirakus of Erevan, in whose time Clemens Galanus flourished in Constantinople. On the death of Kirakus, Cachatur of Sebastia was elected patriarch, but he did not long enjoy his elevated dignity, being deposed, and replaced by the monk David, who in his turn not giving satisfaction was removed from his office, but quickly after reinstated. Four years after this event Thomas, a monk from Aleppo, having made great promises to the Sultan, caused David once more to be deprived of his office and exiled to Cyprus. Thomas, however, on succeeding him, found he was unable to acquit himself of the promises he had made the Turkish sovereign, and therefore to avoid disagreable consequences fled to Rome. On this, David was again recalled and restored to the patriarchate.

A. D. 1646. Haican era 1095. On account of the bad management of the funds of the church at Constantinople, consequent upon the quick succession of patriarchs, debts were incurred to the amount of 40,000 deniers, which, when known to the Armenians, produced much confusion and dispute amongst them. Quarrels also broke out amongst the Armenians resident in Constantinople and foreigners, neither party losing an opportunity

of insulting and injuring the other. The Armenian nobles in that capital wrote on these subjects to the pontiff Philip, applying to him for advice. He replied in terms of the most affectionate kindness, exhorting them to remain in peace and christian love with their fellow-creatures. The commotion, however, still continued to increase, until at length David was ejected from the patriarchate. On this event, they wished to nominate another individual to the patriarchal throne, but such was the violence and disunion amongst them that they could not agree in electing any one, and the see was held by some of the laity for eleven months, at the end of which period the nobles again placed David in his office. The party against the patriarch was, however, too inveterate to permit him to enjoy his dignity in peace, and after four months of violent disputes he was again expelled. The victorious party then held the throne for three months, at the end of which they caused Eleazar of Anthap, a monk, to be elected patriarch.

Philip the pontiff hearing of these disturbances among his brethren at Constantinople, determined to visit that city. Having regulated the government of the church of Etchmiatchin, he set out from thence with a large retinue of bishops and monks. On his arrival in Carin

A. D. 1651. Haican era 1100.

he was met by messengers from the Armenian nobles in Constantinople, who on hearing of his intention to visit them had applied to the Turkish government for an order for his safety to be respected in his journey. This order was delivered by the messengers to Philip, on which he continued his journey, and quitting Carin proceeded to Jerusalem where he remained four months. Here he met Ter Nierses the pontiff of Sis, with whom he held several conferences on the best means for reforming the relaxed manners of their countrymen, both of the clergy and laity, as well as to remove the enmity that existed between the churches of Sis and Etchmiatchin. In prosecution of their laudable object the two pontiffs sent for the clergy from the surrounding provinces, and held a meeting in the city, at which was present Astwazatur the patriarch of Jerusalem. Here, after some debate, thirteen canons were enacted, of which the first declared that henceforward all enmity should cease between the churches of Sis and Etchmiatchin, and that the pontiff of each, regarding the other with brotherly love, should issue orders and ordain priests in his own province only. The remainder of the canons laid down regulations for the better preservation of purity of morals amongst the Armenian clergy and laity. Shortly after the

dissolution of this meeting, Philip paved the church of St. Jacob in Jerusalem with stones of various colours, producing a most brilliant effect. He also heightened the principal pulpit of the great temple.

He then continued his journey to Constantinople, and on his arrival there, by his preaching entirely extinguished the violent flames of discord which had threatened to destroy the whole Armenian community. All assumed a new appearance after his arrival, and suspicion and enmity gave place to confidence and love. He also procured the election of Johannes of Mughin to the patriarchate, after expelling Eleazar; and then soliciting donations from all according to their power, he collected 40,000 deniers, with which he paid the debts of the patriarchal church. A. D. 1652. Haican era 1101.

Shortly after this, Philip returned to Etchmiatchin, and there began to build a magnificent steeple, the expenses of building which were to be defrayed by one Antony Chelepey, a rich inhabitant of Prusa. He did not live, however, to finish this work, for on the fourth Sunday of Lent, while he was preaching on the text, "there was a certain rich man who had a steward, &c." On his arriving, in elucidation of his subject, at that passage, "thou mayest be no longer steward," he felt a presentiment that he should shortly die. Having finished A. D. 1653. Haican era 1102.

his discourse, and given the usual benediction to the congregation, he retired to his apartment, where he communicated to those about him the presentiment which had taken possession of his mind. Some hours after he became indisposed and took to his bed, whence he never rose more. Eight days after he breathed his last, at the age of sixty-three years, having held the pontificate twenty-two years. His remains were interred in the church of St. Hiripsimah at the north side of the altar. Like his late predecessors, Philip professed obedience to the pope of Rome, in a letter he wrote to Innocent the Tenth. This pontiff was distinguished for ardent zeal in forwarding the spiritual welfare of his countrymen, and on hearing of dissensions among the Armenians he was ever eager to fly to the scene of disorder, which he invariably turned into a state of peace and love. It appeared, indeed, as if he possessed some talisman, or secret power, by which, as was exhibited in the effect of his presence at Constantinople, he could charm the unruly and tumultuous passions of men into a sweet calm of affection and confidence. In the year of his death the convent of Varag was plundered by two Begs named Chomar and Suliman. During his pontificate many Armenians were martyred on account of their faith.

A. D. 1655. Haican era 1104.

CHAPTER XIII.

The pontificate of Jacob the Fourth, and the patriarchate of Thomas.

A. D. 1655. Haican era 1104.

On the death of Philip, the pontifical chair was filled by Jacob from new Julpha, who proved himself by his virtuous and wise conduct worthy the choice of the nation. He was a man of extensive knowledge and singularly majestic person, affable to all, and zealous in performance of the duties of his high office. By prudent measures he increased the value of the church lands, and became a public benefactor by bringing a rivulet of water to Etchmiatchin, the inhabitants of which, until that period, had suffered great privations in consequence of a scarcity of that necessary article. He completed the building of the steeple begun by his predecessor, and gave encouragement to the arts, by patronizing two ingenious clergymen, one, Mathew, a deacon of Zor, the other, a monk named Voskan, by whose means he caused several improvements in printing to spring up amongst the Armenians. Lucas of Vanand, however, carried the improvement of the art of printing to the greatest state of perfection.

Shortly after the succession of Jacob to the pontificate, some of the Armenian nobles, prejudiced against Johannes of Mughin the patriarch, sought to deprive him of his office. They had attempted to do this before, but as Philip had been the means of the elevation of Johannes, under his protection the latter was safe. To this party against Johannes, Eleazar, who had been formerly patriarch lent his aid, hoping, and being flattered by the nobles in the hope that he might again obtain that dignity. The monk Martirus of Ghrim also lent his assistance to the party. Johannes was at length driven from the patriarchate, but Eleazar was disappointed in his ambitious hopes, for the combined nobles held the see under the title of guardians; the church being thus without a head became the seat of the direst confusion, until at length a petition was presented by several Armenians to
A. D. 1657. Haican era 1106. the Vizier Kiopreulew Mahomed Pacha, who was at that time at Adrianople, praying him to interpose his authority to tranquillize the patriarchate, which was almost torn in pieces by the various factions which contended for the direction of it. The Vizier referred them to his secretary Defterdar Aga, who resided at Constantinople. This officer then sent for several of those who composed the guardianship, and demanded why they did not appoint a

patriarch. They made frivolous excuses, upon which they were sent to prison, and not released until they had paid a fine of 10,000 deniers for their factious spirit. The predominant party, however, determined on keeping the patriarchal throne vacant, and to obtain the support of the Turkish governor to their plans, offered to pay to it 40,000 piasters more than the annual tribute, which then amounted to 100,000 piasters. The Turkish government, ever alive to its own interest, in defiance of all justice, accepted the offer, and the annual tribute paid from the patriarchate was then swelled to the enormous sum of 140,000 piasters, which has been continued to be given up to this day.

When Thomas the monk, who was a candidate for the patriarchate, heard of this arrangement, by the advice of his friends he went to the secretary, and offered instead of 140,000 piasters to give 400,000, if by the authority of the governor he were appointed patriarch. From him he proceeded to the Vizier at Adrianople, to whom after making valuable presents he made the same offer, and thereupon was furnished with letters patent to take possession of the patriarchate. He then assumed the office of patriarch, and caused the patriarch of Jerusalem, in all documents where he had

occasion to mention his name, to be written as dependent on him. From Adrianople he dispatched a proclamation to Constantinople to be read in all churches, wherein he intimated to all that he had been appointed patriarch by royal authority, and had nominated the monk Nicholas of Thulkuran his deputy in the latter city, assisted by the monk David of Aleppo and the priest Astwazater of Van, surnamed Thulthul, or the Lisper. On the arrival of the proclamation at Constantinople, all the secular guardians of the patriarchate, amounting to twenty-four individuals, with their party, as well clergy as laity, held a meeting at which they determined to resist Thomas. As a first measure of their opposition they drove from the churches the three persons whom he had named in his proclamation as his assistants, and then deputed eight of their body to the Vizier at Adrianople to appeal against his appointment. On the arrival of the deputies at this city they endeavoured to make interest with the chiefs of the Turks to support their intended appeal, but the latter distinctly told them that the appointment of Thomas by the Vizier was irrevocable, and they would only subject themselves to mortifications in prosecuting their mission. The deputies persisting, the Vizier was informed of their design, and in a great rage ordered

them to be seized and bastinadoed. The news of this reaching the deputies in a timely hour, they made their escape and returned precipitately to their colleagues at Constantinople, to whom they imparted an account of the failure of their mission. Shortly after this the Vizier sent Sinan Pacha to Constantinople, as his deputy, and Thomas accompanied him. On their arrival the latter was put in possession of the patriarchate by the governor, and, protected by a troop of Turkish horse, he took up his residence in the church of St. George. The vizier's deputy also furnished him with a detachment of guards from the Bostangi, for which he promised to pay twenty bags of silver. In the mean time the guardians had not relinquished all hope of defeating Thomas, and a few days after the arrival of Sinan Pacha at Constantinople, they went to him, and entreated him to intercede with the Vizier in their behalf, promising him as a reward for his trouble a large sum of money. Thomas, however, ever watchful of the motions of his enemies, as soon as he perceived their machinations hastened to the Vizier at Adrianople, from whom he obtained a letter to Sinan Pacha forbidding the latter to listen to the party adverse to the patriarch, but to support him in his throne with all his power. Thomas then

returned to Constantinople, delivered the Vizier's letter to Sinan Pacha, and haughtily took possession of the patriarchate.

A. D. 1658. Haican era 1107. The guardians sadly mortified at the defeat of all their projects, now endeavoured to stir up the whole of the Armenian people against Thomas, and going with a mob to Sinan Pacha accused the patriarch of being a Frank and a spy on the Turkish government. This was sworn to by several suborned for the purpose, and alarming the Pacha, he caused Thomas and Melton his deacon to be immediately arrested and put in the common criminal prison.

Thus victorious, the patriarch's enemies issued an anathema against him, and procured a declaration from the six churches of the see, that the Armenians would not accept Thomas as their spiritual head, and would resist him at the peril of their lives and properties. This paper was signed and sealed by Astwazatur the patriarch of Jerusalem, who had just arrived at Constantinople; and the guardians forthwith went to Sinan Pacha and shewing it to him, declared that Thomas ought to be put to death. The Pacha, however, afraid of incurring the Vizier's anger, ventured not openly to murder the unfortunate patriarch, but to gratify his enemies he caused him to swallow poison, administered to him in a bowl of coffee, on the twenty-ninth

day of his imprisonment. When the poison began to operate, the wretched Thomas perceived that his enemies had at length succeeded in destroying him, and without that consolation which springs from the recollection of a virtuous life, he met the approach of death with horror and dismay. In the agony of his soul he howled hideously, bitterly bewailing the factious spirit that had brought him to this miserable end, and at length became so outrageous that the whole prison was shaken with the horrible cries he raised. An executioner was then sent to him, who soon put him out of all his pain both of body and mind. His enemies, on his death, indulged in the most indecent triumph. Having procured his body they spit upon it, trampled it under their feet, and shewed many other signs of inveterate hatred of the deceased patriarch. By bribing the jailer, they effected that his body should be denied the rites of christian burial and thrown into the sea. The deacon Melton still remained in prison, and the guardians prevented his release, fearful that he would inform the Vizier of what had occurred. They also obtained a certificate from the criminal judge attested by several of the jailers that Thomas had died a natural death. As the guardians had been at considerable expense in pursuing the destruction of

the patriarch, they demanded reimbursement from the six churches, at which many were exasperated and became their enemies. Some short time after this, the Vizier returned to Constantinople, on which the priest Astwazatur surnamed Thulthul, with a few clergymen, called after him Thulthulians, from the church of St. Sarkies, went to the Vizier and informed him that twenty-four ambitious individuals having leagued together, in defiance of the protection of his highness, had killed the patriarch Thomas, and now demanded from the Armenian churches the sums they had expended in effecting that black act. The Vizier, surprised at this information, strictly examined their proofs in support of it, upon which being highly incensed, he ordered them to leave him, telling them that he would punish the guilty. He forthwith ordered Melton to be released. In the mean time eight of the twenty-four murderers, among whom was Ruhijan, ignorant of the accusation preferred against them, went to the Vizier at a place in the city called Chekmechey. After they had presented their gifts and offered their respects, mention was made of the death of Thomas, upon which they framed a very plausible tale, thinking to conceal their guilt. The Vizier still more irritated at their duplicity, ordered them to be seized and put in the

criminal prison. They, however, escaped the fate they so richly merited, for, possessing powerful influence with the Turkish nobility, they obtained their release on paying a fine of fifty bags of money. On their enlargement they assembled the heads of all the churches of the patriarchate, with the exception of that of St. Sarkies, which belonged to their enemies the Thulthulians, and endeavoured to procure indemnity for the fine they had paid, as also for their other expenses. Considerable tumult arose on this, but the guilty guardians were at length paid a portion of their demands.

CHAPTER XIV.

The troubles of the Armenians on account of the convent of St. Jacob at Jerusalem.

SOME time before the occurrence of the events detailed in the last chapter, the Greeks forcibly took from the Armenians residing at Jerusalem the convent of Father Abraham, which had in former times belonged to the Ethiopians. Astwazatur, the patriarch of Jerusalem, for the purpose of recovering it went to Constantinople, and applied for assistance, in the furtherance of A. D. 1655. Haican era 1104.

his object, to the Armenian nobles in that city. They treated him with neglect, and he at length applied to the monk Eleazar of Anthap, promising, if he would aid him to procure what he sought, to make him his deputy, and constitute him his successor in the patriarchate. Eleazar agreeing to this, both of them went to Ruhijan of Van, from whom, after a little trouble, they received an order for the restoration, of the convent and of the temple dedicated to the birth of our Saviour.

A. D. 1656. Haican era 1105. Astwazatur then appointed Eleazar his deputy, and sent him with the order of Ruhijan to Jerusalem. On Eleazar's arrival in that city he obtained the restoration of the places which had been the object of the patriarch's pursuit, and took up his residence in the convent of St. Jacob. In the course of examining the accounts and records of this convent, which at that time was very poor, he found a scrap of paper on which was a curious memorandum written by Gregory of Mock; alluding to a vast number of yellow and white candles in the stores of the place. Surprised at the quantity, Eleazar went to the place where they were said to be deposited, and to his infinite surprise and pleasure discovered two large vessels, one containing 100,000 gold deniers, the other 100,000 silver deniers! He immediately emptied

the vessels of their precious contents, and filled them with white and yellow candles; the money he concealed.

The Greeks exasperated at being obliged to give up the convent of Father Abraham, appealed to the Vizier, and making him valuable presents obtained orders from him to take possession of it again. The patriarch Astwazatur, extremely grieved at this result of all his pains, returned to Jerusalem to consult with Eleazar, after appointing Ruhijan his agent at Constantinople. The Greeks in the mean time exulting at the success of their application to the Vizier, went a step farther, and begged that the convent of St. Jacob might be given them. This was also granted, and orders issued for them to be put in possession of it. As the Greeks entertained a violent dislike to Eleazar they accused him of certain crimes, and obtained an order to seize him wherever he might be found and send him as a criminal to Constantinople. When the Vizier's officers with the foregoing orders reached Jerusalem, Eleazar went to the governor Hasan Pacha, whose father Hosain Pacha of the city of Gaza, and many of the Turkish chiefs residing there, were his particular friends, and by his interposition for a while kept off the execution of the directions for the arrest of his person and the seizure of the convent

A. D. 1656. Haican era 1105.

of St. Jacob. Eleazar then repaired to Theyar Oghlu the great governor of Damascus, and begged assistance from him, but the latter, who had received favours from the Greeks, instantly seized and confined him in prison. He procured his release shortly afterwards by presenting Theyar with a few bags of silver, and he promised to give him more, if he would exert himself in favour of the Armenians. The governor of Damascus on this gave him some hopes of his assistance, but ordered him immediately to bring him the keys of the convent of St. Jacob, which was accordingly done, and seals placed on the doors. Then, by the importunities of Eleazar, and more through the promises of large sums of money which the latter made him, the governor wrote to the Vizier, and proved the monk guiltless of the charges made against him by the Greeks. He also stated that it would be a very unjust thing to give the convent of St. Jacob to the Greeks, as it had always been in the possession of the Armenians. The Vizier, however, replied, "what I have given, I never can think of taking again!" Notwithstanding all this, Theyar Oghlu sent Eleazar to Jerusalem, and permitted the Armenians to resume possession of St. Jacob's, although in a secret manner. The Vizier was nevertheless soon informed of this, and becoming

angry with Eleazar sought to take his head. Theyar Oghlu, however, protected him and kept him near his person. In the mean time the monk Martirus of Ghrim, at the persuasion of his friends, went to Constantinople, in the hope that with the influence of Thathar Khan, by whom he was beloved, he should be able to persuade the Vizier to permit the Armenians to remain in quiet possession of St. Jacob's. For this purpose he presented a petition to the Vizier, but the latter was inexorable. While these things were going forward, the Greeks applied to Theyar Oghlu for his interest in their cause, and by gratifying his avarice with a large sum of money, obtained from him the keys of St. Jacob's. They then triumphantly went to Jerusalem in the days of Pentecost, and drove the Armenians from the city, plundering their churches and dwelling houses of all they contained, and compelling them to take up their residence in the district of Boshie. Their animosity was so great that they would not even suffer the Armenians to enter the city by the great gate, but opened two others which were exclusively applied for their use. This persecution lasted for two years, at the expiration of which the affair of the patriarch Thomas occurred, which we have before detailed.

A. D. 1658. Haican era 1107. Eleazar still continued to live under the protection of Theyar Oghlu, who about this time, with some other chiefs, had rebelled from the Grand Signior. Theyar Oghlu had throughout promised Eleazar that he would restore St. Jacob's to the Armenians, but the monk at this period began to despair of ever seeing the hopes of it realized, and determined to withdraw secretly from that chief. While he was in this situation, his enemies the Thulthulians represented to the Vizier that he was leagued with the enemies of the governor, and at that time living in the camp of the rebels, which much increased that monarch's rage against him. Eleazar several times through his Armenian friends at Constantinople, endeavoured in petitions to the Vizier to prove his innocence of all crimes against the state, but the latter continually irritated by the Thulthulians paid no regard to his representations, and continued his endeavours to get him into

A. D. 1659. Haican era 1108. his power, designing to punish him. On the defeat and dispersion of the rebels by the Turks, Eleazar having obtained his liberty came towards Constantinople, and in a garden belonging to a foreign chief in the suburbs, he lay concealed three months, during the whole of which time he was supported and attended upon by the monk Martirus of Ghrim, who continued making

influence with the Turkish nobility, both for his pardon, and to recover possession of St. Jacob's. The Thulthulians having discovered the retreat of Eleazar, informed the Vizier of it, who immediately caused him to be seized and brought before him. On his appearing, the Vizier addressed him thus, "Oh! you are the deputy of the patriarch of Jerusalem! Tell me what has been done to you by Theyar Oghlu!" Eleazar replied, "My lord, he took from me every thing I possessed, and having given our convent of St. Jacob to others, treacherously detained me with him!" The Vizier rejoined, "Did you give the convent to him voluntarily, or did he wrest it from you?" Eleazar here fell into a dilemma, for he durst not say that it was given by the Vizier's order, as a knowledge of his resistance would have proved his disobedience. He, however, succeeded in extricating himself by saying, "My lord, he was the chief of the land; how could I resist him!" The Vizier then exclaimed in a rage, "May you and your land sink to the centre!" Eleazar observing the anger of the prince, humbly addressing him, said, "Glorious prince, vent thy rage on me, and do not curse my nation. Do justice as beseems you, for the honour of the king and your own glory!" The Vizier, who suspected his sincerity, hereupon ordered

him to the guard-room of the Janizaries and to be laid in the stocks. Night was setting in and it was in the middle of winter, when Eleazar was removed from the presence of the Vizier, and taken to the guard-room. Hither the soldiers never permitted an Armenian to come, but on this occasion one of Eleazar's friends named Jeremiah Chelepey Kiomurchianz bribing the guards, obtained entrance to him. The unfortunate culprit was sitting on the ground near the fire when his friend entered, and the fear of death was so powerful on him that the very fetters on his limbs shook with the violence of his agitation. On perceiving Jeremiah, he burst into a flood of tears, bewailing aloud his hard fate. The former wept also, but endeavoured to encourage and console him. Eleazar remained in this confinement thirty-four days. During this time his friends were incessant in their applications to different Turkish grandees, praying them to intercede for him with the Vizier, and also to try to obtain from the latter the restoration of St. Jacob's. The Vizier, tormented with these applications, made over the quarrels of the Greeks and Armenians to another officer inferior to him, called Vizier Kiahiasih. He being already gained to favour the Greeks, rejected all the prayers and petitions of the

Armenians. The friends of Eleazar together with the monk Martirus, then went to the place where he was confined, and on their expressing their sorrow at not being able to procure his liberation, he exclaimed, "think not of me, but bewail the loss of St. Jacob's! Endeavour to get that restored, rather than seek my safety, for I am determined never to quit this until it be returned to our hands!" On their leaving him, he wrote to Martirus that if any one should attend to his safety rather than to the recovery of St. Jacob's he should be excommunicated. The friends of Eleazar, however, did not take notice of his enthusiasm, but continuing their applications, at last procured his release without fine, and then carried him to Galatia. The Thulthulians being thus disappointed in their persecution of Eleazar, began to spread many evil reports of his friends, but they met with no encouragement out of their own congregation, the members of the other five churches rebuking them for their inveterate rancour. In this year, with the consent of Sultan Mahomed the Fourth, the Vizier Kiopreulew Mahomed Pacha appointed his son Ahmet governor of Carin. Shortly before the departure of Ahmet from Prusa, where he was with his father, the Sultan arrived at that place, and a great entertainment was given in his honour. Imme-

diately after this, Ahmet receiving great honours from the Sultan and Vizier, set out to take possession of his government. The monk Eleazar considering this would be a favourable time to try to obtain the restoration of St. Jacob's, went to the Vizier Kiahiasih, whom, after presenting a large sum, he begged to intercede with the Grand Vizier, that for the sake of the honours conferred on his son, he would make the Armenians happy by restoring them the convent which had been the cause of so much contention between them and the Greeks. The Grand Vizier was at length prevailed upon to lend a favourable ear to their entreaties, and acquainting the Sultan with the nature of their suit, he obtained a royal order for the restoration of the convent of St. Jacob to the Armenians. This occurred near the time of Khachveraz, the ceremony of raising the cross, A.D. 1659, H.E. 1108. Eleazar having received the orders of the Sultan and Vizier returned rejoicing to Jerusalem, and received St. Jacob's from the hands of the Greeks.

CHAPTER XV.

The patriarchates of Martirus, Lazar, Johannes and Sarkies.

FROM the period of the murder of the patriarch Thomas, up to this time, the guardians of whom we before spoke, held possession of the church at Constantinople. Many were the contentions and disorders occasioned by this novel species of spiritual government, until disaffection taking possession of the minds of all, clergy and laity, an application was made to the Vizier to relieve them from the tyranny of the guardians. At the request of all, this prince appointed the monk Martirus of Ghrim, patriarch, without his having been consecrated bishop, and the latter succeeded in diminishing the heavy annual tribute of the patriarchate, which had been raised by the last incumbent Thomas to the enormous sum of 400,000 deniers. It now fell to 140,000. In the patent authorizing Martirus to hold the office of patriarch, the government of the churches at Jerusalem was specified. The late guardians, on their giving place to Martirus, laid claim to the remainder of the debts which they had incurred, amounting to

A. D. 1659. Haican era 1108.

14,000 deniers, with interest. This created much disturbance, which lasted five months, when the patriarch having held a meeting on the subject, decided that the debts and interest should be paid by the six churches of the see, each 6,000 deniers. Three of the churches immediately paid the specified sums, but those of St. Nicholas, St. Sarkies, and Archangel joining together, sent a letter of complaint by the hands of one Murat to the Sultan Mahomed at Adrianople, wherein they prayed him to relieve the Armenians from the payment of the fine imposed on the murderers of Thomas. The Sultan in answer directed that those only who were the cause of his death should pay the fine. A letter to this effect being brought by the royal courier to Constantinople, accompanied by Murat, Martirus was informed of it, but took no notice. On the Sunday following, Murat, with the party to which he was attached, accompanied also by the royal courier, a clerk, and a few troops, proceeded to the church of the Archangels, where Martirus the patriarch was performing divine service. At the commencement of the sacrifice of the altar, when the first words, "salute ye each other" were uttered, Murat desired all the congregation to remain seated to hear the order of the king. The

clerk then standing at the southern door of the church, holding a paper in his hand, exclaimed, "This is the order of the king. Hearken, all!" He was proceeding to read, when Martirus called out from the choir, "It is not lawful to read in this place any orders of the government!" All the congregation then rose, and went into the patriarchal palace to hear the orders read there. The royal courier and clerk, however, enraged at the interruption they had experienced, caused Martirus, with six of the principal Armenians, to be seized by the troops and conveyed to the Vizier's deputy, who put them in the criminal prison as opposers of the king's orders. They were afterwards fined 14,000 deniers and then released. The Armenian nobles observing the confusion, contention, and mischief that these debts had occasioned, united their contributions and paid them. About this period arrived in Constantinople an individual named Lazar, a native of Sebastia, and bishop of Tivrik.

He had been formerly on terms of the most intimate friendship with the patriarch Martirus, but at this time, through the representations of the Thulthulians, was his determined enemy. Martirus having occasion to go to Prusa, his enemy Lazar, assisted by his congregation of Tivrik, taking advantage of his A. D. 1660. Haican era 1109.

absence, endeavoured to seize upon the patriarchal throne. His principal supporter in his ambitious designs was Ibrahim, a distinguished officer of the Turkish government at Tivrik. By his means he dispensed bribes to the amount of twenty bags of money to the different Turkish influential officers, and at length obtained the object of his desire, being appointed to supersede Martirus in the patriarchate. The latter subsequently went to Etchmiatchin, and was consecrated by the pontiff Jacob, bishop of Ghrim, but on his proceeding to take possession of his diocese the people treated him with neglect, regarding him as a stranger and an interloper.

A. D. 1663. Haïcan era 1112. About this period a nuncio, named Johannes Arevelzie, surnamed Thewthewnchie or snuff-monger, in consequence of the severe reprehensions he uttered against snuff-takers, was sent from Etchmiatchin to Constantinople. After having received the presents usually given to nuncios he began to make use of the money in intriguing for the patriarchate, visiting and making gifts to those whose influence would be of service. Having obtained the countenance of the priest Astwazatur Thulthul, he went to the Vizier, and making him immense presents, obtained his permission to take possession of the patriarchate. He then assumed the office of patriarch, and on experiencing some

opposition from Lazar, by the assistance of the Thulthulians he obtained an order from government to seize and confine him, which was immediately done. Jacob the pontiff having heard of these events, dispatched another nuncio, Minas bishop of Galatia, to Constantinople, to protest against the elevation of Johannes to the patriarchate. Minas, however, shortly after his arrival, permitted himself to be seduced from his duty, and joined the party of Johannes. The Armenian laity in the city, on becoming aware of the defection of Minas, refused to acknowledge him as the pontiff's nuncio, and consequently withheld the customary donations.

On this, Minas appealed to the Thulthulians, and by their means obtained a written order from the deputy Vizier, directing the Armenian community in the city to give him the usual donations as nuncio, and threatening them, in case of refusal, with the vengeance of the Turkish government. This still more exasperated the Armenians, but not choosing to incur the wrath of the deputy Vizier, they made a collection for Minas. This, which did not, however, amount to more than one bag of money, was expended by him and the Thulthulians in procuring the protection of the Turkish officers of government. Johannes

the patriarch, now finding that the hearts of all his church were estranged from him, and that they furnished him with the greatest reluctance, with money for the wants of himself and adherents, began to raise funds by the most unjustifiable means. He laid heavy fines on his priests for the most trifling offences, and endeavoured by every low expedient to detect faults amongst the laity in their modes of living, to give him an opportunity of extorting money from them. About this period the monk Sarkies of Thekirtagh, a disciple of Astwazatur the patriarch of Jerusalem, was sent to Ghrim as nuncio, to collect money for the assistance of his master's church. From some unaccountable causes Sarkies on his return to Jerusalem was unable to produce the amount of the sums he had collected at Ghrim. To extricate himself from this state of embarrassment, he borrowed from usurers ten bags of money at very exorbitant interest, and by that means accounted to his church for the money he had received.

Shortly after, being pressed for payment by his creditors, he went to Constantinople expecting to find friends there who would assist him to discharge his debts. In this hope he was disappointed, and his creditors becoming angry at the delay, arrested and confined him in the same prison

where lay Lazar, the ejected patriarch. Here they received mutual solace from the society of each other, and joined their interests to endeavour to release themselves from their disagreeable abode.

Lazar, by the exertions of his friends, first obtained his enlargement, but Sarkies remained in prison a whole year, at the expiration of which, he succeeded in raising a large sum of money from foreign usurers, at a still higher interest than what he had agreed to pay before, thus adding load upon load. He then paid off his old debts, and forthwith set out, accompanied by his new creditors, to Adrianople, where the deputy Vizier then resided. Having presented this officer with gifts of immense value, he obtained an order from him to assume the patriarchal dignity. He then returned to Constantinople, and deposed Johannes Thewthewnchie from the patriarchal chair, seating himself in his place. All the adherents of the former patriarch were banished, together with him, and the church began to wear a more tranquil aspect. Yet Sarkies was dreadfully tormented in mind respecting the debts he had contracted, and sought by every means to ease himself of the burden of them. In the mean time Johannes the last patriarch was devising means to reestablish himself in his lost dignity.

A. D. 1664. Haican era 1113.

A. D. 1665. Haican era 1114.

At the instigation of the Thulthulians he went to Belurghat where the Grand Vizier then lived, and throwing himself on his protection, besought him to restore him to the patriarchate. The Armenians at Belurghat did all they could to frustrate his designs, but Johannes still continued his solicitations. The Vizier some short time after this returned to Adrianople, and was accompanied thither by Johannes. When Sarkies heard of the arrival of his rival with the Vizier at Adrianople, he immediately proceeded to that city, in order to baffle the other's intrigues.

Here much contention took place, which ended in the reappointment of Johannes, who had with the assistance of his old adherents the Thulthulians, gained the Vizier's favour by a large bribe, and obtaining from this officer a new letter patent, he returned in triumph to Constantinople, to the infinite sorrow of Sarkies and the majority of the Armenian church.

CHAPTER XVI.

The attempt of the monk Eleazar of Anthap to establish a pontificate in Jerusalem.

On the arrival of the monk Eleazar of Anthap at Jerusalem, and his observing the state of the spiritual affairs of the Armenians in that quarter, he formed a design of establishing himself there as an independent pontiff. With this view he built a church, giving it the name of Etchmiatchin, and succeeded in persuading the monk Catchatur, pontiff of Sis, to assist him in his ambitious designs, promising him that he would at no future period interfere with the government of the church of Sis. Having thus procured support, Eleazar proceeded to Constantinople, and obtaining an interview with the viceroy Kioprewlew Oghlu Ahmet Pacha, who was at that time preparing to take the field against the Hungarians, besought his patronage, at the same time presenting him with valuable gifts. From the notorious cupidity of the Ottoman ministers, the result of this interview may be easily guessed. Eleazar was nominated to the see of Jerusalem, and

A. D. 1663. Haican era 1112.

it was declared in the letter patent given him at the time, that he was to hold it as an independent pontiff. Having succeeded thus far, Eleazar went to Aleppo, without letting any one know the cause or result of his visit to Constantinople. When at length the Armenians in this latter city heard of what had been done by Eleazar, they were much chagrined, and immediately dispatched Jeremiah Chelepey to Aleppo, to endeavour to prevail upon him to relinquish his ill acquired dignity. Eleazar, however, was deaf to every thing except the suggestions of his ambition, and Chelepey finding his remonstrances were vainly expressed, wrote to Constantinople to be recalled.

A. D. 1664. Haican æra 1113. Whilst Eleazar and Chelepey were engaged in prosecution of their several objects, Catchatur the pontiff of Sis arrived at Aleppo, being invited thither by Eleazar, and on his being shewn the letter patent which contained the nomination of the latter to the see of Jerusalem, he solemnly consecrated him pontiff, expediting immediately afterwards letters to all the Armenians situated under the Turkish government, informing them of what had taken place. Eleazar then proceeded to Jerusalem and assumed the pontifical office. Some short time after this, Astwazatur, the

ejected patriarch, found means to induce Emir-hach Pacha, the governor of Jerusalem, to espouse his cause, and assisted by the power of the latter he drove the new pontiff out of the city. Eleazar then proceeded to Damascus, and from thence to Aleppo, Antioch, and into Egypt, endeavouring to ingratiate himself with the Turkish chiefs, that he might be reinstated in his dignity.

On the consecration of Eleazar becoming known to the Armenians at Constantinople, it produced a strong feeling there, from which arose several very disagreeable contentions. These, however, subsided on the interposition of Jacob the pontiff, who exhorted them to desist from all dissensions, which would only tend to the destruction of the church of their Blessed Illuminator.

Just at this period the monk Martirus, who resided in Ghrim, set out for Constantinople to protest against the elevation of Eleazar. Wherever he came he laid the heaviest accusations against the latter, and hearing that he was at Aleppo, wrote him a letter full of reproaches for his criminal ambition. This letter he dispatched from Eudocia, and then set forward to Etchmiatchin, where he found the monk Johannes of Mughn, who had once held the patriarchate, but had lost it principally

through the intrigues of Martirus. Here, however, they met as friends, the former freely forgiving the latter for the ill that had been done him. Both of them viewing Eleazar with the same enmity, they went together to the pontiff Jacob's palace, and used every argument they could devise to induce the latter to accompany them to Constantinople, for the purpose of endeavouring to annul the late elevation of Eleazar to the see of Jerusalem. Jacob, persuaded to adopt their views, consented to visit Constantinople, but advised them to go first, and he would shortly after follow.

On the arrival of Martirus at Constantinople, instead of ingratiating himself with the Turkish grandees, he joined the party of the Thulthulians, which together with another factious association called Jahukians, immediately accused Eleazar of malpractices, and contended that he had no authority to administer any of the church sacraments. Lazar of Sebastia, a former patriarch, lately released from prison, joined the enemies of Eleazar, in the hope of obtaining the vacant chair if the latter were deposed.

Before any determination had been made respecting Eleazar, a letter arrived from Astwazatur, the proper patriarch of Jerusalem, to Martirus, in which the latter was entreated

to do his utmost to confirm him in his see, for which purpose he had sent him 20,000 deniers. This soon produced a decision, and the money having been properly applied, Astwazatur was reconfirmed in his patriarchate by special letters obtained from the Turkish government. Martirus, however, did not neglect his own interest in this transaction, but procured himself to be mentioned in the letters patent, and nominated as the successor of Astwazatur at the death of the latter. In the mean time the pontiff Jacob had dispatched letters to all the Armenians residing under the Turkish government, exhorting them to do their utmost to prevent the restoration of Eleazar. The people following his advice, in all parts solicited the governors of the cities wherein they resided to refuse assistance to Eleazar, and in some places they actually obtained warrants for his apprehension, in the event of his being discovered.

These things reaching the ears of Eleazar, he disguised himself as a merchant, and arriving at Joppa joined an Egyptian caravan about to leave that place, in which were a number of Armenian pilgrims, one of whom was Jeremiah Chelepey. With these he travelled to the city of Hama near Aleppo, where he narrowly escaped being taken by

A. D. 1665. Haican era 1114.

his enemies. Some information had been conveyed to the latter of his being there, and they obtained an order from the authorities of the place for his apprehension. Fortunately however, for Eleazar, he received some intimation of his danger, and precipitately leaving the caravan by night fled to Antioch, whence he shortly after proceeded to the city of Peylan. Here he remained some time, until hearing that his friend Abro Chelepey, an Armenian of great consideration amongst his own countrymen, and of powerful interest with the Vizier, was at Adrianople, he wrote to him, and received an invitation to repair immediately to that city. This he lost no time in doing, and on his arrival he was joined by many of his friends from different quarters, from Constantinople, Thekirtagh, &c. consisting of both laity and clergy. A council was held in the house of Abro, respecting the measures it would be most proper to adopt in order to reinstate Eleazar in his patriarchate. Abro, a man of the greatest shrewdness and caution, advised their not immediately proceeding to oppose Martirus and his adherents. "Let them," says he, "exhaust their coffers in bribes to continue them in their ill acquired power, and then will we, by a very little present, induce the Vizier to retract all he has promised

them!" This was agreed to, and Abro being high in favour with the Vizier, and having access to him when he chose, lost no opportunity to influence him to his own designs. He first informed him of the arrival of Eleazar at Adrianople, and then mentioned the circumstance of his being the person upon whom he had first conferred the patriarchal dignity, and that his enemies sought to ruin him. To these remarks the Vizier replied that he was perfectly aware of the whole of the circumstances of the case, and that things would soon resume their proper order. When Martirus heard of the arrival of Eleazar at Adrianople he hastened to that city accompanied by a number of Thulthulians, Tivrikians and Jahukians, besides two individuals, Mirza and Khosrove, sent as representatives of the pontifical church of Etchmiatchin, determined to crush his adversary at one blow. With all this formidable party he proceeded to the Vizier's place, and accused Eleazar of crimes worthy of death. Eleazar was summoned to defend himself, and the Turkish chief justice, Ghaghesker, with several other officers, were called to assist the Vizier in the examination of the case. All being present, Martirus approached the tribunal, and declared that Eleazar had fraudulently obtained 200 bags of silver

from Astwazatur the patriarch of Jerusalem, which he had expended in thwarting the orders of the Vizier; and furthermore, that he had robbed the convent to which he belonged of certain articles of plate. "These things," said Martirus, "I know to be true, for I was residing with Astwazatur at the time of their occurrence!" The Vizier then asked Martirus what kind of money was in the bags which had been given to Eleazar by Astwazatur. Martirus replied that they were all silver deniers, bearing the stamp of a lion. Upon this the Vizier exclaimed, "why! there are not so many pieces of this description of money in my treasury!" Eleazar was then asked what he had to say in his defence. He replied that he defied his accusers to prove that he had misspent a single denier of all the money that had been entrusted to him by the patriarch of Jerusalem. He then brought forward witnesses to shew the manner in which the money had been laid out, who cleared him entirely from every kind of crime in the disposal of it.

The Vizier on observing this became highly incensed against Martirus's party, and after severely rebuking them for their malevolence drove them from his presence. On their leaving the Vizier they began to abuse their leader for leading them into the belie that

their appearing against Eleazar would be sufficient to crush him, and humiliated by the defeat of their hopes, returned to Constantinople.

CHAPTER XVII.

The ratification of Eleazar's pontificate in Jerusalem.

A. D. 1665. Haicnn era 1114.

On the departure of his enemies from Adrianople, Eleazar obtained from the Vizier the confirmation of his pontificate in a new letter patent, and promised at the same time to pay the Turkish government the annual sum of 1500 pieces of money. He then proceeded to Prusa by the way of Thekirtagh. Notwithstanding the apparent strength that Eleazar had gained by his late struggle with the Thulthulians, the latter were by no means inclined to leave him in peaceable enjoyment of their defeat.

On learning that he had set out from Adrianople to take possession of his pontificate, they went to the deputy Vizier in Constantinople, and charging crimes of the greatest turpitude upon Eleazar, obtained, by means of a large bribe, an order for his immediate arrest. Furnished with this, a party of Thulthulians accom-

panied by a body of Turkish troops, went to Prusa, and surrounding the house in which Eleazar resided they broke in and seized him. Before, however, they had time to make off with their prisoner, the governor of the city was apprized of what had happened, and assembling his guards marched and rescued him. Foiled in their enterprize the Thulthulians returned to Constantinople taking with them two of Eleazar's disciples, Onophrius and Sarkies, who had fallen into their hands at the capture of the pontiff's house, and who had not been rescued by some inadvertence, on the redemption of their master by the governor's guards. Onophrius and Sarkies on their arrival at Constantinople were much pressed by the Thulthulians to join them in their machinations against Eleazar, and on their refusal they were taken before the deputy Vizier and charged with being participators in the crimes of which Eleazar had been accused. They furthermore added that Onophrius and Sarkies had become bound for a large sum of money borrowed of them, the Thulthulians, by Eleazar, and prayed that as the latter had withdrawn himself, the bondsmen should be forced to pay the debt. The deputy demanded witnesses to prove the truth of these assertions, and on their not being able to produce them, Onophrius and

Sarkies were enlarged, and the accusers driven with ignominy from his presence. In the mean time, Eleazar alarmed for the safety of his two disciples, determined to go to Constantinople, and brave the utmost malice of his enemies. Previously, however, to his arrival there, the young men had been set at liberty, so that he had only to device the best means of ingratiating himself with the Armenian community in that capital. For this purpose he wrote to the deputy vizier and clearing himself from the aspersions that had been thrown on him by the Thulthulians, he obtained free liberty to act as he chose during his stay at Constantinople. He then proceeded to the church of the Illuminator in the city, and every evening preached before a numerous assembly of Armenians, who flocked thither in crowds to hear him. The people were so much pleased with his manners that presents were offered by almost every individual. Johannes Thewthewnchie, the patriarch, displeased at these signs of popular favour, complained to the government against him, and Eleazar, to avoid persecution, left his residence in the church of the Illuminator, and took up his abode with Abro, of whom we have given some account, where he remained in safety five or six months.

While these things were going forward, Jacob A. D. 1666. Haican era 1115.

the pontiff, in prosecuting a journey to Constantinople, was met at Smyrna by a messenger from Astwazatur the patriarch of Jerusalem, and Martirus the monk, who besought him to hasten to Jerusalem to consult with them respecting the best means of keeping Eleazar from the pontificate. Jacob hereupon repaired to that city, where he received the first tidings of the success of Eleazar in his contest with the Thulthulians before the Vizier. Martirus advised the pontiff te suspend Eleazar from his ecclesiastical duties, "in which case," said he, "we can still prevent his taking possession of the see of Jerusalem!" Jacob having consented to this, Martirus drew out the necessary document, and having procured it to be signed by him, proceeded to Constantinople to acquaint the people with the pontiff's act. On his arrival, Abro sent Jeremiah Chelepey to him, beseeching him to desist from what he was doing, and to join in peace with Eleazar, since their disagreement only tended to set one part of the Armenian community in arms against the other. Martirus declared that there could be no peace between them until the Turkish officers had decided upon the complaint which he was to lay against Eleazar. Chelepey hereupon exclaimed, "what have the Turks to do with our church regulations! Why are they applied to in cases of

dispute respecting ecclesiastical affairs? How blind are you, not to perceive that in giving them a part in our church discussions, we only furnish them with a pretext to plunder us of our property!" Martirus, however, would not desist, but forthwith laid the document disqualifying Eleazar from the performance of clerical duties before the Vizier. The latter then sending for Eleazar enquired into the particulars of the affair as it then stood, and discerning the operation of malice through the veil of religious zeal, he sharply reprimanded Martirus, and dismissed him, telling him at the same time that the appointment of Eleazar to the patriarchate of Jerusalem, coming from the Turkish government, was irrevocable. Martirus's partizans in the east, however, still incited him to continue in his endeavours to ruin Eleazar, offering him the patriarchate of Jerusalem in the room of Astwazatur, who they said, was now too old to perform the duties of his office. Martirus shortly after this again preferred charges against Eleazar to the same Vizier who had recently judged between them.

Eleazar was consequently again called upon to defend himself. His friend, of whom we have lately said so much, on this occasion solicited and obtained an interview with the

Vizier, to whom he fully unfolded the malice of the enemies of Eleazar. The day before that on which the opposite parties were to meet before the Vizier, the Thulthulians were so much elated at the prospect they had of finally ruining Eleazar, that they publicly declared that nothing but his blood would satisfy them. The adherents of Eleazar replied by saying, that if his life were sacrificed to their inveterate hostility, they would inter his body with the honours of a martyr, and afterwards canonize him. Happily the Vizier possessed too much discernment and probity to become the agent of a malicious band armed to destroy an innocent man.

On Eleazar being arraigned before him, Martirus failed in substantiating his accusations, and the Vizier was so highly incensed at the malice which he displayed, that he exclaimed, "I am surprised that there is such villainy in existence!" To counteract any other schemes that might be adopted to injure Eleazar, the Vizier ordered that he should be immediately decorated, before his accusers, with the badges of an Armenian pontiff, and publicly proclaimed patriarch of Jerusalem. This was done to the great confusion of the Thulthulians and other adherents of Martirus, who were derided by all who were then in the Vizier's court.

Shortly after this event the appointment of Eleazar to the patriarchate was confirmed by the Grand Signior, and special letters patent were issued on the occasion. Eleazar then repaired to Constantinople, where he went through the ceremony required of all on their elevation to the pontificate, and consecrated several bishops immediately afterward. From this city he dispatched circulars to all the Armenian nation, informing them of his having assumed the dignity of a pontiff. He also wrote to the clergy at Jerusalem directing them to pay every attention to Jacob the pontiff, should he have come to that city on a pilgrimage; but if any other affairs had brought him thither to expel him from the place immediately. On the arrival of this letter at Jerusalem the pontiff Jacob set out from that city on his way to Constantinople, but before he had finished his journey, Eleazar, who was informed of his approach, embarked with 250 pilgrims and proceeded to Palestine, where he took possession of his appointment without the smallest opposition.

CHAPTER XVIII.

The pontiff Jacob's visit to Constantinople, and disputes amongst the patriarchs.

A. D. 1667. Haican era 1116. ON the arrival of Jacob the pontiff at Constantinople, he was met by a deputation of the most considerable Armenians in the city, with every token of respect and honour due to the head of their church. Jacob had not been long there before his condescending manners and gentle behaviour won him a number of friends. Indeed, many of the adherents of Eleazar, captivated with Jacob's deportment, forsook the cause of the former and became zealous partizans of the pontiff. Jacob shortly after, by the advice of his new friends, and assisted by them with money, went to Adrianople and petitioned the Grand Signior to revoke the appointment of Eleazar. Thirty bags of money were distributed amongst the Turkish officers on this occasion, and produced such an alteration of their sentiments towards Eleazar that letters patent were immediately expedited confirming Jacob as pontiff of all the Armenians, and placing at his disposal the patriarchate of Jerusalem, which was imme-

diately afterward conferred by him on Martirus. In the mean time, Eleazar, not dreaming of the dreadful reverse he was about to experience, was engaged in the improvement of the church property at Jerusalem. He consecrated ointment, and caused it to be gratuitously distributed to all those of his nation that were willing to receive it. The convent of Joppa was also put under repair, and many other things were undertaken calculated to improve the city. In the midst of these labours Eleazar was surprised by the arrival of Martirus, who under the authority of the Turkish monarch drove him from his church, and assumed the patriarchal authority. Eleazar took refuge at Remla, where he was kindly received by all the inhabitants. The clergy of St. Jacob's were not, however, satisfied with the change of their patriarch, much less with the harsh measures immediately after adopted by Martirus. As the old Astwazatur was still alive, these persons presented a petition to the government for his restoration to his rights, which by means of well timed presents, always effectual in these cases with the Turkish men in power, was granted, and Martirus appointed his deputy.

A. D. 1668. Haican era 1117.

This was but a small humiliation compared to what Martirus suffered on the death of Astwazatur. This event took place in the year 1670,

A. D. 1670. Haican era 1119.

and no sooner was it publickly known than Eleazar hastened to Constantinople, and obtained from the Vizier fresh letters patent reappointing him to the vacant patriarchate of Jerusalem. Humbled and mortified at this sudden and unexpected success of his rival, Martirus quitted his post and repaired to Constantinople, and Eleazar reentered the patriarchal palace without the least opposition.

A. D. 1667. Haican era 1116. Whilst these changes were in operation, Jacob the pontiff was exerting himself in behalf of Sarkies of Thekirtagh, a deposed patriarch of Constantinople, to replace him in his former dignity. Jacob was the more ardent in this pursuit, as the patriarch then in authority, Johannes Thewthewnchie, had acted in a manner highly reprehensible. By the pontiff's influence Thewthewnchie was deposed, and Sarkies nominated his successor. Immediately after this had been effected, Jacob returned to Etchmiatchin.

A. D. 1670. Haican era 1119. In this year Sarkies patriarch of Constantinople died, and was succeeded in his office by the monk Stephen of Meghr, who was chosen by the unanimous consent of the Armenians residing in that city. Martirus the old adversary of Eleazar, made some attempts to be elected, but his unquiet disposition was so well known, that he found few to assist him in his design. Stephen was originally a mem-

ber of the religious community of Etchmiatchin, and was well known in his time as a prudent and very learned man. Arackiel, one of our historians, makes honourable mention of his literary talents, stating him to be the author of a description of a great fire which happened in Constantinople during his patriarchate. He died after presiding over the affairs of the church in that city four years, during the whole of which time the Armenians residing there tasted the delights of peace and tranquillity, after the violent storms that had before shaken them. Stephen was succeeded by the monk Johannes of Amassia, surnamed Thopal or the lame.

Johannes did not hold his dignity long, for a priest named Andrew, a Thulthulian, succeeded in supplanting him by means of false accusations and the judicious application of bribes in the proper quarters. Andrew it appears was not very popular, his congregation having given him the appellation of ladder of hell. A. D. 1675. Haican era 1124.

In this year Gara Mustapha Pacha was appointed Vizier in the room of Kioprewlew Oghlu Ahmet Pacha, who was recently dead. On this event taking place, Martirus began to be more active in his enmity against Eleazar, and having accused the latter of various malpractices, and of having built in Jerusalem many A. D. 1676. Haican era 1125.

churches and other public edifices without applying for leave to the governor, he so much prejudiced the new Vizier against the patriarch, that he obtained an order to proceed to that city and take upon himself the government of the Armenian church there. Martirus hereupon issued a circular to all the Armenian churches acquainting them with his appointment. His letter to Eleazar was in the highest degree haughty and arrogant. "Behold," said he, "I come armed with the power of the Grand Signior to level all your newly built churches at Jerusalem to the ground, and to supersede you in the office of patriarch!" His conduct at Constantinople was not less unbecoming; for immediately after his appointment he insisted that the Armenian community in that city should forthwith subscribe among themselves toward relieving him from the burthen of the debts of his newly obtained patriarchate.

When Eleazar was informed of all that happened respecting Martirus, he lost no time in endeavouring to ward off the danger which threatened him. Being on terms of friendship with the governors of Jerusalem and Damascus he solicited them, with some other Turkish officers well inclined towards him, to intercede with the Vizier in his behalf, and to endeavour to get the appointment of Martirus revoked. While

his friends were engaged in forwarding his interests with the Vizier, the latter at the instigation of Martirus had sent men to Jerusalem to demolish the churches which had been recently built there by him. Eleazar, however, by means of bribes prevented the execution of the Vizier's commands, so that scarcely any injury was sustained either by his church or congregation. Martirus on becoming acquainted with the powerful influence his adversary's friends had with the Vizier, began to tremble for the existence of his dignity. He, however, was determined to profit by it as much as he could, and therefore taking up his residence in the church of the Mother of God, he began to preach and make collections of money from his congregations, under the title of patriarch of Jerusalem. Andrew the patriarch of Constantinople observing this, endeavoured to prevent the assembling of the people to Martirus; but the latter by means of bribes soon overpowered him, and succeeded in depriving him of the patriarchate. His successor was a creature of Martirus's, one Carapiet, or as he is commonly called Curpo, a priest and a native of Cesarea, who was totally unfit for the office, being a weak, imbecile character. Jeremiah Chelepey wrote to Martirus on this occasion, and censured him for having

been the means of advancing Curpo, whom he designated as a useless person. This letter was afterward shewn to Curpo, and from that period both he and Martirus did all they could to injure the writer.

A. D. 1677. Haican era 1126. Andrew, the ejected patriarch of Constantinople, about this time found means to conciliate the favour of the Vizier, from whom he obtained the appointment of patriarch of Jerusalem, which had been some time before given to Martirus. He then went to the church of the Mother of God and expelled Martirus, laughing him to scorn. Short, however, was his triumph, for the latter immediately after his downfall collected, by means of friends, an immense sum of money, and presenting it to the Vizier he was restored to his office. He had not held it a year before another individual, one Johan surnamed Thopal, supplanted him by ministering to the insatiable avarice

A. D. 1679. Haican era 1128. of the Vizier. In this year Curpo lost his patriarchate by the intrigues of a person named Sarkies, a baker, who succeeded him, after passing through the requisite grades of deacon, priest, &c. On the pontiff Jacob's becoming acquainted with the rapid and extraordinary changes that had taken place in the patriarchate of Constantinople and Jerusalem, regardless of the infirmities of his body from his very advanced age, he determined to visit the former

city, to endeavour to produce tranquillity among those of his nation residing there. He accordingly left Etchmiatchin and arrived at Constantinople A. D. 1679, H. E. 1128. He had previously written to Eleazar to meet him at that city, but the latter, fearing for his personal safety declined coming, alleging that his duties would not permit him to leave Jerusalem.

The indefatigable Martirus obtained in this year a reappointment to the patriarchate of Jerusalem, and found means to cause his creature Curpo to be reinstated in that of Constantinople. On this occasion Jeremiah Chelepey persuaded the pontiff Jacob to send Martirus to Jerusalem, and command him to be reconciled with Eleazar. Martirus was sent to that city, and on his arrival there met with a very kind reception from his old enemy. A. D. 1680. Haican era 1129.

A few days after, some individuals presented themselves for consecration as bishops to Eleazar, whom they regarded as their sovereign pontiff, and were told by him that if they could obtain the recommendation of Martirus, he would readily grant their desire. They then applied to the latter, who without hesitation solicited Eleazar on their behalf. They were accordingly consecrated, and a grand entertainment given on the occasion, at which all the Armenian community in Jerusalem were present.

Here Eleazar took the opportunity in a speech which he had framed for the purpose, to notice the inconsistent behaviour of his hitherto most implacable foe, Martirus, in refusing to acknowledge him a pontiff, and yet recommending people to him to be consecrated bishops! He also particularly addressed himself to Martirus, and bade him notice the danger he was in; observing that if he, Eleazar, had the malicious disposition of Martirus, the present would be an excellent opportunity to do him an injury. He desired him, however, not to fear, as he forgave him freely on account of the love he bore the pontiff Jacob, yet recommended him to beware acting as malevolently as he had done before. Martirus surprised and stupified by this unexpected attack, remained silent.

A. D. 1680. Haican era 1129. In this year died Jacob the pontiff, at the age of eighty-two years, having held the supreme ecclesiastical dignity twenty-five years. He was buried at Pera, or as it is sometimes called Peyoghlu. The day before his decease Jacob caused his confession of faith to be written, in which he expressed the most perfect submission to the see of Rome.

Eleazar, after the entertainment we before noticed, consented to accompany Martirus to Constantinople, but they had not made many days journey toward that city before they heard

of Jacob's decease, which induced the former to return to Jerusalem, and to assume the supreme religious authority over all the Armenians situate in the Turkish dominions. This was henceforward exercised by him with a severity which was little expected from the hitherto mild and tolerant spirit he had exhibited.

CHAPTER XIX.

The pontificate of Eleazar of Anthap in Etchmiatchin.

THE pontifical chair at Etchmiatchin remained vacant two years, when the clergy of that church, tired of living without a head, to which all would consent to bend, determined to elect Eleazar their pontiff. For this purpose they went to the chief of Erevan, and presenting him with gifts of great value obtained his consent to their reception of Eleazar at Etchmiatchin. Messengers were then dispatched to Jerusalem to inform him of his election to the pontificate, and to invite him to take possession of it without delay. Eleazar then proceeded to Constantinople and obtained letters patent constituting him head of the Armenian church. His first act after this was to consecrate the patriarch of that city Carapiet or Curpo, a bishop, and to confirm him in his office. He then set out for Etchmiatchin,

A. D. 1680. Haican era 1129.

A. D. 1682. Haican era 1131.

and on his arrival adopted such measures for the government of the clergy of that church as gave satisfaction to all. He repaired the steeple of St. Gayana, and constructed several churches in the desert of Zoragel.

A. D. 1683. Haican era 1132. Martirus of Ghrim, of whose quarrels with Eleazar we have lately said so much, arrived in Constantinople a few days after the latter had left it. By means of large sums of money which he presented to the several confidential people about the Vizier, he obtained the appointment of patriarch of Jerusalem.

This turbulent character, however, could never rest in peace, for shortly after taking possession of his patriarchate he had a violent dispute with the Greek patriarch, which was brought before the governor at Adrianople. Here the litigants were obliged to raise money by every means they could devise, to satisfy the rapacity of those whose interest they sought, yet without succeeding in obtaining a decision. This dispute was not settled before the death of Martirus, which happened in Egypt, whither he had gone on a visitation.

A. D. 1684. Haican era 1133. In this year Eleazar sent a Nuncio to Constantinople, charged with the office of making collections amongst the Armenians there for the benefit of the church of Etchmiatchin. This man whose name was Ephraim Gha-

panzie, a monk and a native of Seunies, on his arrival, began to intrigue for the patriarchate, and employing the money he collected to further his designs, he succeeded in supplanting Curpo, who was driven from his church about a year after the former left Etchmiatchin. Ephraim's patriarchate was, however, a very brief one, for twenty months after he had taken possession of it, he was displaced through the machinations of a priest named Thorose, who then became patriarch. A year after, Thorose was deposed, and a priest called Cachatur of Chil succeeded; who not long after was supplanted by Carapiet or Curpo. This man had been elected five times to the patriarchate, and the last time possessed it only a month. A. D. 1686. Haican era 1135.

Secular substitutes then held the government of the church of Constantinople for two years, when Matthew of Cesarea, surnamed Sari, was appointed patriarch. Matthew quitted his office two years after, upon being appointed pontiff of Sis, although Astwazatur the right pontiff was still alive. On the retirement of Matthew, Ephraim again obtained the patriarchate, and kept possession of it three years. A. D. 1692. Haican era 1141.

While the clergy were contending for the dignities of the church, the people were quarrelling with each other upon the different articles A. D. 1687. Haican era 1136.

of their faith, and it generally happened that those who knew least about them were the most violent. All this was occasioned by the writings of a monk called Sarkies of Eudocia, who some time afterward abjured christianity, but returned to it before his death.

News of these disturbances having reached Eleazar, he determined to send missionaries amongst the troubled Armenian inhabitants of Constantinople, to exhort them to union and brotherly love. While employed in this laudable design he suddenly fell sick, and died after a pontificate of nine years. Jeremiah Chelepey died four years after at the age of sixty years, leaving a number of valuable literary pieces behind him.

A. D. 1691. Haican era 1140.

CHAPTER XX.

The pontificate of Nahapiet, and the acts of the monk Ephraim.

A. D. 1691. Haican era 1140.

On the death of Eleazar, Nahapiet of Edessa or Urha, a disciple of the former, was appointed to fill the pontifical chair. Nahapiet was a man of a meek disposition, and of the most exemplary

virtue. It is to him that we owe the erection of the beautiful church of Shoghakath, and many improvements in the state of the church of Etchmiatchin. He also did every thing he could to restore union among his countrymen, giving them an excellent example in himself of every christian virtue. Having heard that many things disparaging to the Armenian faith had been mentioned by interested malignant persons to Pope Innocent the Twelfth, who then sat in the papal chair, Nahapiet wrote to him, and professing the utmost submission to the head of the Roman Catholic church, entreated that nothing against the Armenian persuasion might be believed, except it were founded on incontrovertible proofs. A. D. 1695. Haican era 1144.

Shortly after, Nahapiet was expelled the pontificate, and banished from Etchmiatchin, by the intrigues of Stephen bishop of Julpha. This individual, by means of large bribes, influenced the chiefs residing about Etchmiatchin to depose Nahapiet and elect him in his room, without consulting the four churches as it had been formerly enacted. His pontificate was of very short duration, for he displayed such an intolerant disposition, that at the end of ten months from the deposition of Nahapiet, he was seized by the clergy and placed in confinement, where he died. He is not reckoned in the list of pontiffs, as he was acknowledged only by the A. D. 1695. Haican era 1144.

church of Etchmiatchin. After his expulsion Nahapiet was restored to his former office and dignity.

A. D. 1697. Haican era 1146. In this year Pope Innocent the Twelfth replied to the letter of Nahapiet, respecting the slanders promulgated against the Armenians at Rome, assuring him of his high consideration, and exhorting him not to pay attention to what might be related to him discreditable to the Roman Catholic faith. This letter was brought to Etchmiatchin by the monk Catchatur of Carin, who had also received for the Armenian pontiff a chair of state, with some other presents. On receiving these marks of the Pope's regard Nahapiet wrote to Rome, expressing the most perfect submission to the papal power.

A. D. 1698. Haican era 1147 Ephraim the patriarch of Constantinople, on becoming acquainted with the correspondence that had taken place between the Pope and Nahapiet, was inflamed with anger against the latter, deeming the independence of the Armenian church destroyed by his submission. Ephraim was shortly after deposed and banished, and the patriarchate given to Melchizedek surnamed Suphi. Eight months after his induction, Melchizedek obtained the recal of Ephraim, and appointed him bishop of Adrianople. The Armenians of Constantinople being disaffected to the jurisdiction of Melchizedek, rose in a

body against him, and obtained his deposition in the fifteenth month of his patriarchate. A monk called Mukhithar, a native of the country of Kurdistan, was then elected patriarch, and by the mildness of his disposition succeeded in tranquillizing the unquiet spirit that had for a long time before disturbed the Armenian community in Constantinople.

Shortly after this event a monk of Sebastia named Mukhithar, a godly character, and surnamed for his piety Abba (father) came to Constantinople, and obtained the patriarch's permission to preach in the church of the Holy Illuminator. His memoirs, which are still extant, bear ample testimony to the purity of his life, and the great good which the Armenians derived from his labours. The deposed patriarch Melchizedek, unpopular as he was, succeeded by the distribution of large bribes, in procuring his restoration and the expulsion of the patriarch Mukhithar. A. D. 1700. Haican era 1149.

About this period some priests residing at Adrianople having publicly commended the measures that had been pursued by Nahapiet since his elevation to the pontifical chair, Ephraim the bishop, a sworn enemy of the pontiff, was so incensed against them that he degraded them from their priestly office, and sent them to Melchizedek, with a request that he would ex-

communicate them. Melchizedek accordingly pronounced an anathema against them, but was induced by their affecting representations to revoke it shortly after, and to promise that he would intercede for them with Ephraim. As the patriarch had intentions of visiting Adrianople, he desired the priests beforementioned to return to that city and await his arrival. These unfortunate men accordingly returned, but no sooner did Ephraim discover that they were in the city, than he caused them to be seized and brought before the Vizier, to whom he stated that the culprits were engaged in a treasonable intercourse with the Franks and other enemies of the state. The Vizier implicitly relying on the truth of this statement, ordered the priests, at the suggestion of Ephraim, to be taken to the gallies at Constantinople and chained to the oar. Not long after this display of violence Melchizedek arrived, and on his becoming acquainted with its circumstance he remonstrated in the strongest language with Ephraim as to the impropriety of the act, and urged him by every emphatical persuasion to hasten and procure the release of the innocent objects of his vengeance. This only served to irritate Ephraim the more. Forming a conspiracy with the leading men of the Armenian community at Adrianople, he together with them, preferred

charges of the basest description against the patriarch; and so well did he know the way to conciliate the Vizier's favour, that Melchizedek was degraded from the patriarchate and sent to join the priests at the gallies. Ephraim was then reappointed patriarch, but not choosing to expose himself to the indignation of the Armenians at Constantinople, he sent thither a deputy and remained himself at Adrianople.

When news of the deposition of Melchizedek reached Constantinople, all the Armenians there were struck with consternation, and forming themselves into assemblies began to deliberate upon the plan they ought to adopt. Here again much contention took place, for many priests having arrived in the city from the country, created factions by the different views they took of the conduct of Ephraim and Melchizedek. Many peaceably disposed persons disgusted at the fury and intolerance which each party exhibited, discontinued going to the Armenian places of public worship, and embraced the Latin or Greek persuasion.

In this state of religious tumult and vexation, the patriarch Ephraim instead of tranquillizing men's minds, sharpened their enmity against each other by the injudicious measures he adopted. Being a decided enemy to the Greeks and Latins, and consequently hostile to the articles of the

council of Chalcedon, he issued directions to his deputy at Constantinople, as also to all the clergy living under the Turkish jurisdiction, to seize and imprison all whom they suspected to be well inclined to that council. In order to carry this into execution without delay or demur, Ephraim obtained orders of a similar nature to his own from the Grand Signior and the great Mufti, who is the head of the Mahometan religion in Turkey. Fanaticism, it is said, never gains so many proselytes as when under persecution. This was exemplified in the case of the Chalcedonians, as they were termed, for although many were tortured and hundreds fined, yet they increased so rapidly as to strike fear even into the bosom of Ephraim surrounded as he was by Turkish Janizaries. Numbers of the persecuted Armenians emigrated from Turkey about this period and settled themselves in different parts of Asia and Europe. During these troubles Matthew, surnamed Sari, the pontiff of Sis, was driven from his chair, which was seized by a monk named Peter a native of Aleppo, who immediately after this act of usurpation visited Constantinople.

Whilst the Armenians in the Turkish dominions were thus divided by the mischievous measures of their unworthy patriarch, Mukhithar of Sebastia, of whom we before spoke,

was incessant in his labours to bring them to a state of peace and union. His praiseworthy efforts were, unfortunately for the sake of humanity, unavailing, and he had the mortification to find that he had created enemies on all sides from the temperate behaviour which he evinced, embracing no particular party. Ephraim endeavoured by a false accusation against him to the Vizier to draw upon him the same fate as befel the late patriarch, but Mukhithar warned of his danger retired for a time from the scene of his labours to avoid the persecution against him.

CHAPTER XXI.

The acts of the monk Avietick.

It was in this year that Avietick bishop of Ezunkah, a man of great piety and learning, distinguished himself as a public lecturer in Constantinople. By his influence with the Mufti, who was a native of Ezunkah, none of the emissaries of Ephraim ventured to molest him in his labours to restore union amongst his countrymen in that city. He proved so successful in his laudable exertions, that all private persecution of men on account of difference

A. D. 1701. Haican era 1150.

of opinion in religious tenets ceased wherever he presented himself.

After remaining in Constantinople some months, Avietick visited Adrianople, and perceiving the evils that were brought upon the Armenian church by the maladministration of Ephraim, he preferred a complaint against him to the Vizier, which being supported by his private friend the Mufti, the patriarch was degraded from his office, and the complainant Avietick elected in his room. Ephraim took refuge in Etchmiatchin; his substitute at Constantinople, shared his disgrace, being superseded by the monk Johannes of Amasia, a disciple of Avietick. The new patriarch, immediately after his elevation, wrote letters of love and peace to all the Armenian churches in Asia. Minas of Hamg, patriarch of Jerusalem, sent a congratulatory address to Avietick, and informed him that four monks of his diocese had fled from their convents. He thought it probable that they would visit Constantinople, and in that event, requested that they should be immediately placed in custody. The four individuals alluded to actually went to Constantinople in company with a large body of pilgrims which they met on their road, and during their journey thither had inveighed so much against their prelate Minas that they

made him an object of hatred to all who heard them. On their arrival at the city they were made acquainted with the changes that had recently taken place in the patriarchate, when they forthwith repaired to Adrianople, and accused Minas of various crimes committed in the patriarchate of Jerusalem. Avietick it appears was in secret an enemy of Minas, and finding an opportunity by means of these men to injure him, he brought the whole of them to the palace of the Grand Signior, to whom he complained of the bad disposition of the patriarch of Jerusalem. He was referred to the Vizier, when, assisted by the interest of his old friend the Mufti, he approached that officer and preferred the complaint he had just before made to the Grand Signior. The Vizier on hearing the testimony of the four fugitive monks before mentioned, decreed the degradation of Minas, and appointed Avietick for the zeal he had shewn in the discovery and conviction of the criminal, patriarch both of Constantinople and Jerusalem. Minas immediately after this decree was arrested and thrown into prison, together with the bishop of Prusa, who had also fallen into disgrace with the government. These two prelates were released in the course of a few months afterward, but not until they had paid a very heavy fine. On these occur-

rences taking place, Avietick removed Johannes of Amasia from Constantinople to Jerusalem, appointing in his room Johannes of Smyrna.

A. D. 1702. Haican era 1151. Avietick not long after this began to evince a disposition corrupted by prosperity. Having proceeded with great pomp to Constantinople, he arrested a number of the heads of the Armenian community there, accusing them of having apostatized and become Roman Catholics. His motive for acting thus had its origin in avarice, as was proved by the result; for all those whose persons had been seized were released on their paying a large fine. By this means the patriarch collected at the expense of justice and humanity immense treasures, and being protected by the friendship of the Mufti, all the acts of outrage he committed were attended with the most perfect impunity. The three priests who had been condemned to the gallies, as we have related, procured their release about this time by paying a large fine. These unfortunate men being closely allied with the virtuous Mukhitar of Sebastia, as soon as they were enlarged, visited him in the convent whither he had fled on the persecution created by the late patriarch. This being perceived by Avietick, his anger was inflamed against them, and complaining of them to the Vizier, he obtained an order to seize them, with Mukhithar, and send

the whole to the gallies. They had, however, received timely intimation of the patriarch's intentions, and all took refuge in the Latin Monastery of Capuchin Friars at Pera. Avietick then endeavoured to conciliate Hyacinthus the abbot of this convent, to induce him to deliver up the objects of his enmity, promising him to do all in his power to effect a union between the Latin and Armenian churches. But as this could not be done without much expense, the patriarch demanded assistance in money from the abbot, as also the delivery of Mukhithar and the three Armenian priests, whose labours he stated to be absolutely indispensable for effecting this great work. Hyacinthus regarding the language of Avietick as sincere, did not hesitate a moment in accepting the conditions proposed, and immediately going to the French ambassador at the Turkish Court, he obtained from him a large sum of money, which he forthwith sent to the patriarch. The abbot then went to Mukhithar and the three priests, and acquainting them with what had taken place between him and Avietick, urged them strongly to go to the latter. At this moment the French interpreter arrived at the monastery with a letter from Avietick to Mukhithar, in which the latter was entreated with the most solemn assurance of personal safety to come out

from his hiding place and join the patriarch. Mukhithar, however, well aware of the bad faith of Avietick, refused to quit the monastery at that time, and finding that a longer stay there would prove dangerous to him, took the earliest opportunity of escaping into Europe. His companions the three priests did not act so wisely, for confiding in the promises of the patriarch they gave themselves up to him together with their families. They were then fettered and placed in a strongly guarded house for the purpose of being brought before the Vizier Daltapan Mustapha Pacha.

The cruel intentions of the patriarch were, however, frustrated by the spirited conduct of the private friends of the prisoners, who having in vain solicited him to release them, proceeded to their prison by night, burst open the door and set them at liberty. In the affray that attended this act, Avietick, who had attempted to defend the house, was assaulted and severely bruised by the friends of the prisoners. The latter lost no time in leaving the city, as they knew that the patriarch would complain to the Vizier at the dawn of day.

Early in the morning, Avietick furious at the result of the night's contest, repaired to the Vizier's palace, where he recounted all that had taken place, and loudly demanded satisfaction

for the personal injuries he had sustained from the friends of the three priests.

The patriarch, however, was completely disappointed in the hopes he entertained of speedy vengeance, when the Vizier after calmly hearing all he said, exclaimed in a transport of rage, "and how dare you to state before me, the principal officer of justice belonging to the Turkish empire, that you keep prisons for criminals and shackles to torture them with! Who gave you the privilege of acting as an independent monarch?" Daltapan Mustapha Pacha then ordered him to be taken to the gaol where the felons were confined. Here he remained several days, until at the intercession of his friend the Mufti he was released on his paying nine bags of money. Avietick not at all deterred from his vindictive pursuits by this unexpected check, soon found means to conciliate the favour of the Vizier, through whom he obtained an order from the Turkish monarch to seize and send to the gallies the three priests, who had been the cause of his temporary disgrace. Shortly after this he was directed to leave Adrianople and take up his residence in Constantinople, the better to watch over the affairs of his church.

Not long after this, several of the Armenian inhabitants of Constantinople proceeded to

Adrianople and laid heavy charges against Avietick, which had such an effect upon the Vizier that he directed a courier to be immediately dispatched to the former city to bring the patriarch before his tribunal. On the arrival of the courier Avietick was struck with consternation, and in order to prepare for his defence bribed the messenger to remain a few days at Constantinople. This time was occupied in writing to his friend the Mufti, who advised him to come to Adrianople without delay, and to provide himself with certificates from the Cadi of the capital to prove that he was beloved by his congregation, as also a testimony to that effect from the members of his church. Avietick then waited on the Cadi, but he refused to give him the required certificate unless he was directed to do so by the deputy Vizier. In order to obtain this officer's favour, he convened a meeting of the Armenian populace in the church of the holy Mother of God, and exhorted them to bear witness in his favour, before the deputy Vizier, declaring at the same time that those who would refuse to do it, would infallibly forfeit the protection of the Blessed Illuminator. The fear of incurring this dreadful penalty induced most of the congregation, headed by the bishop of Sis, named Michael Sari, to go to the palace of the deputy Vizier, and there to cry out

that Avietick was their benefactor, and that he alone deserved to be their patriarch. This sudden assembling of a mob before the deputy Vizier's door, irritated him exceedingly, and in the first impulse of his anger he ordered Michael Sari and thirty of the most forward of the crowd to be seized and brought before him. On his becoming acquainted with the object of their visit he reproached the bishop and his thirty companions for coming in so unceremonious a manner, and directed all of them to be immediately bastinadoed, giving Sari thirty-one strokes and the others thirty each. The sight of this punishment soon caused the mob to disperse; yet it had not a bad effect in Avietick's cause, as it apparently proved that he was worthy of the testimonials he sought. After Sari and his companions had received the punishment awarded them, they were released. Avietick having in this manner obtained the certificates he required, proceeded to Adrianople, where, by the assistance of his friend the Mufti, he cleared himself from the charges that had been brought against him. During the absence of the patriarch from Constantinople his substitute Johannes of Smyrna acted in a very unbecoming manner, fining the Armenians without discrimination, declaring that they all had an inclination to become Roman Catholics. This A. D. 1703. Haican era 1152.

year much commotion arose in the capital of the empire, amongst the Turks, concerning the head of their religion, the Mufti, one party seeking to have him deposed, the other to support him in his office. This obliged the Armenians to remain quiet, and the patriarch's substitute Johannes was induced by a fear of bringing the notice of the Turks upon himself, to desist from the acts of intolerance in which he had engaged. Shortly after this, Avietick returned to the capital, and becoming acquainted with the disturbances that had taken place, went on to Chrysopolis, accompanied by Joseph bishop of Thekirtagh. No sooner did the party adverse to the Mufti hear of the patriarch's being at Chrysopolis, than they sent thither a party of soldiers by night, who surrounded the house in which he was, intending to take him prisoner in the morning. While things were in this condition, Avietick was apprized of his danger, but refused to flee, saying to those who urged him to do so, "how is it possible that I can relinquish the two patriarchates I possess! Know you not that I have cast lots with myself, and find that no harm will ultimately befal me!"

In the morning Avietick was taken prisoner, fettered, brought to Constantinople, and thrown into the prison called the Seven Pyramids. The contest between the parties respecting the

Mufti, ended in the destruction of the latter, who was murdered by his enemies, and Sultan Mustapha having shewn a partiality to him, was deposed from the throne. He was succeeded by Sultan Achmet the Third.

CHAPTER XXII.

The patriarchates of Galust and Nierses, and the several reappointments of Avietick.

A. D. 1703. Haican era 1152.

When public affairs had reassumed an appearance of order, after the late revolution in the state, the Sultan, on the representations of the principal Armenian inhabitants of Constantinople, directed that the monk Galust, surnamed Kayzakn (lightning), should be elevated to the patriarchate of that city, and that Minas should be restored to the patriarchate of Jerusalem.

On the pleasure of the Sultan becoming known at Constantinople, a meeting of the Armenians was convened in the church of the Mother of God, where they were informed by the Vicar that the monk Galust was elected their patriarch. This information was received with different feelings by the assembly; many were pleased, but the greater number being adherents of Avietick, loudly exclaimed against the injustice of superseding him. Not

content with railing against the appointment of Galust, they assaulted the innocent Vicar who announced it, and beat him in a most violent manner. On the news of this outrage reaching the Vizier, he ordered a search to be made for those who had so disgracefully disturbed the peace of the church, and having discovered fifteen of the ringleaders, sent them all to the gallies. As for Avietick, on whose account the disturbance took place, he directed him to be taken out of the prison of the Seven Pyramids and banished to the island of Avrath Atasih. To degrade him as much as possible in the eyes of the populace, the Vizier caused the expatriarch to be led to the ship, which was to conduct him to the place of his exile, with his hands bound behind his back and a halter round his neck. The friends of Avietick vainly endeavoured to procure his release, by presenting petitions to the Sultan and the Vizier, which the latter did not deign to look upon. Some time after this the Vizier lost his place, and was succeeded by Tamat Hasan Pacha, to whom the friends of Avietick again applied for his release, but without effect. Several of them becoming importunate, and in their attempts to serve the late patriarch caluminating Galust, they were sent by the Sultan to the gallies. Others, endeavouring to sow dissension amongst

the Armenian inhabitants of Constantinople, were seized and brought before the Cadi, who sent them to the Vizier. Amongst these turbulent characters the monk Abraham particularly distinguished himself by the violence of his disposition. The Vizier directed the whole of them to be bastinadoed, awarding Abraham 211 strokes, and the others a less number. While receiving this punishment the Vizier warned them by the pain they then suffered to avoid for the future raising disturbances amongst their fellow citizens: "many of you," said he, "I perceive are clergymen, and as your duty is to study to keep your flocks in peace, doubly do you deserve the punishment you are now receiving, for having acted in a manner so contrary to your religious vows!" They were all shortly after released, and directed to be more peaceable in future.

The adherents of Avietick having at length found that nothing was to be effected in his favour by violence, at the instigation of a monk named Nierses, a native of Constantinople, determined to try the effect of bribes. For this purpose they collected a large sum of money and placed it at the disposal of Nierses, whom they thought to be a zealous partizan of the late patriarch. Nierses distributed it to the influential officers about the Sultan and the Vizier, A. D. 1704. Haican era 1153.

and in a short time obtained the deposition of Galust, after the latter had held the patriarchate with much credit to himself for the space of ten months. Galust was accused of being a traitor to the state, and condemned to the gallies. Nierses now shewed himself a master in the art of intrigue, for instead of procuring the release of Avietick, he solicited and obtained the patriarchate for himself. This treachery produced a dreadful disturbance amongst the Armenians; the partizans of Avietick becoming furious at the cheat which had been put upon them, set no bounds to their violence, but abused and insulted Nierses in every public place where he presented himself.

A. D. 1705. Haican era 1154. The heads of the Armenian community fearing the result of the dreadful commotions which then prevailed amongst the people, determined to solicit the Vizier to recal Avietick from his place of exile, and place him again in the patriarchal chair, imagining that all dissensions would cease on his reappointment to his former dignity. They accordingly went to the Vizier, and having made known to him their desire, begged that he would not refuse them, as upon Avietick's return alone, they said, the peace of their church depended. The Vizier was disinclined to grant their request, saying that Avietick was so unquiet in his disposition

that he could hope for no good results from his return; but overcome by their importunities he gave an order for his liberation and reappointment to the patriarchate. Avietick on his return fulfilled the prediction of the Vizier, for he dreadfully harassed his people; and renewing his old system of intrigue, he at length succeeded in obtaining again the patriarchate of Jerusalem; having by means of the vilest calumnies procured the banishment of Minas to the island of Cyprus, where he died. After this he became more haughty and tyrannical than ever, fining every wealthy individual of his congregation, on the charge of an undue predilection for the Roman Catholic persuasion. His arrogance at length caused his downfall; for having presumed to levy a fine without cause upon an Armenian attached to the suite of the French ambassador, the latter complained of him to the government. At this juncture thirty of the most considerable amongst the Armenians preferred a complaint to the Vizier, charging Avietick with an abuse of power to an extraordinary extent. The Vizier upon these two complaints summoned the patriarch before him, and asking him how he durst presume to annoy the French ambassador by persecuting one of his suite, ordered him to be bastinadoed, then to be stripped of his patriarchal robes,

and transported to the island of Tenedos. All this was done in a very summary way, and the unfortunate Avietick after remaining some time in Tenedos, went to Messina and thence to Marseilles in France. Shortly after he had taken up his residence in this last town, he assumed the habit of a Capuchin friar, and lived in a monastery of that order at Marseilles until his death; previous to which it is reported that he sincerely repented of being the cause of so many dissensions amongst his Armenian brethren.

CHAPTER XXIII.

The pontificates of Alexander the First and Astwazatur.

A. D. 1705. Haican era 1154. SHORTLY after the banishment of Avietick the patriarch of Constantinople, Nahapiet the pontiff, died at Etchmiatchin, after presiding over the affairs of the Armenian church fourteen years. In consequence of the disturbed state of the people, the pontificate lay vacant for rather more than a year, when Alexander of Julpha was by general consent called to be head of the church. He was solemnly elected pontiff at Etchmiatchin, and his first official

A. D. 1707. Haican era 1156.

act after this event was to address the Pope of Rome, in the name of the whole nation, to signify their entire obedience to his church. This circumstance is the more remarkable, as previous to his elevation to the pontifical dignity, Alexander had distinguished himself as a violent opposer of all concessions to the Pope; and had written a book expressly to prove the nullity of his power, and the absurdity of being bound by the council of Chalcedon.

The patriarchal chair at Constantinople being vacant by the expulsion of Avietick, Matthew of Cesarea, surnamed Sari, was raised to it, principally through the influence of the French ambassador with the Porte. It appears, however, that the Armenians of that city were a very unstable body of men, for in rather more than a year after Avietick had quitted them, they had no fewer than five patriarchs. Matthew only remained in the chair two months, when he was deposed and the monk Martirus, surnamed Kylhanchie, placed in it. The latter held his dignity four months, when he was displaced, and a monk named Michael succeeded him. Michael in his turn, after governing the church eight months, gave place to the monk Isaac, from the village of Ebuchekh, in the country of Akn. Shortly after this event Johannes of Smyrna, formerly the deputy of Avietick at

A. D. 1707. Haican era 1156.

Constantinople, returned from Jerusalem, and having formed a party principally composed of the partizans of his master, he effected the deposition of Isaac and procured himself to be appointed in his room. Johannes was ill calculated to calm the disturbed passions of the people over whose spiritual affairs he was called to preside. A disciple of Avietick, he had imbibed from that monk a spirit of intolerance quite incompatible with the peculiar situation of the Armenian people, who having no distinct political position, were obliged to bend a little from the rigid observance of the tenets of their faith, if they would preserve their personal liberty. Immediately after his accession to the pontifical chair, he began in a violent manner to inveigh against the Roman Catholic persuasion, and to remark personally on the conduct of those individuals of his congregation who, he suspected, were well inclined to that faith. The consequence of this injudicious commencement of his patriarchate, was the loss of a great part of his congregation, who to avoid insult, forbore going to the Armenian churches. Hence arose another cause of discord between the Roman Catholics and the Armenians, and they now began to regard each other with feelings of hatred and detestation.

Many well disposed Armenians endeavoured,

but in vain, to banish all animosity between the two churches. The principal of these was Ter Comitas, one of the pastors of St. George's church, a younger brother of Jeremiah Chelepey, and son of Ter Martirus, a man of eminent parts, but who, incurring the anger of the patriarch Johannes, was martyred by means of the latter, who could urge nothing more against him than that he openly professed a respect for the Roman Catholic persuasion. The example of this highly gifted and zealous christian was the cause of the apostacy of many from the Armenian church.

Johannes at length became so unpopular that complaints being continually carried to the Vizier against him, that officer ordered him to be deposed and Isaac of Ebuchekh reinstated in the patriarchate. Issac for some time conducted his duties with the greatest credit to himself, and to the general satisfaction of the Armenian people, but after two or three years he began to tread in the path of his predecessor, persecuting with unrelenting vigour all whom he suspected to be well inclined to the Roman Catholic faith. So much was the Vizier annoyed by the incessant complaints of Isaac against the members of his church, that he at length ordered him never to appear before him with a complaint respecting the Roman Catholic religion.

A. D. 1708. Haican era 1157.

Isaac, however, had an extensive field in which he could exercise his persecuting powers, independent of all others, for the inferior clergy of his church were absolutely dependent upon him for the offices they held. In the course of his persecutions he met a little resistance from the bishop of Thekirtagh, whom he deprived of his mitre. The bishop furious, immediately repaired to Constantinople, and formally made his grievance known to the Vizier, who upon finding that Isaac had acted through caprice rather than judgment, ordered him to be degraded from the patriarchate, and another elected in his place.

A. D. 1714. Haican era 1163. So many changes in the office of patriarch in so short a space of time, as had recently taken place, seemed to deprive the Armenian gentry of all hope of stability in their elections, and on the deposition of Isaac they appeared careless about exercising the right they had of appointing a successor. At this juncture a monk named Johannes, a native of Ganzak, a person of exemplary piety, presented himself as a candidate for the office of patriarch, and assembling a meeting of the Armenian gentry spoke with such eloquence and apparent zeal for the service of God that he was unanimously chosen to succeed Isaac.

In the end, however, he proved little better

than either of the three preceding patriarchs, for on his observing that those of the Armenians who favoured the Romish faith did not attend his churches, he began to issue excommunications against them; this brought on a crisis; and a number of the persecuted having assembled a meeting, agreed to elect a patriarch for themselves, and form an altogether new church. Their attempts at obtaining these objects were, however, all fruitless; many perishing in the attempt by the hands of the executioner. In several towns dependent on the patriarchate of Constantinople similar attempts were made, all ending in the same manner as those at that city. News of these disagreeable things coming from time to time to the Pontiff Alexander, he was so grieved that he at length fell ill and died of a broken heart, in the eighth year of his pontificate.

Six months after the decease of Alexander, the pontifical chair was filled by Astwazatur, a native of Hamadan or Ecbatana. Astwazatur considerably beautified the inside of the church of Etchmiatchin, by various paintings on the walls, and decorating the altar with gilt ornaments. A. D. 1715. Haican era 1164.

CHAPTER XXIV.

The payment of the debts of the see of Jerusalem by the cooperation of Johannes Colot and Gregory the monk.

THE convent of St. Jacob in Jerusalem was at this period in the greatest pecuniary embarrassment; its debts amounting to the enormous sum of 800 bags of piasters. This was occasioned by the improvident conduct of the deputies sent to Jerusalem while that patriarchate was possessed by the patriarch of Constantinople, who squandered away the treasure lying in the convent, and were obliged to borrow at high interest for its daily exigences. The creditors at length finding that little hope existed of their ever being paid, complained to the Turkish government, and obtained an order to seize the convent, and dispose of it and the lands with which it was endowed to the highest
A. D. 1713. bidder. At the time news of this arrived at
Haican era 1162. Constantinople, there was in that city a monk named Johannes, a native of Balesh and of the monastery of St. Carapiet in Taron, who had lately arrived from Jerusalem, being deputed to apply for assistance toward liquidating the debts

of St. Jacob's. This individual by the pathetic descriptions he gave of the distresses of the patriarchate of Jerusalem, so warmly interested the Armenian inhabitants of Constantinople in its behalf, that they sent him off to the former city, to endeavour to avert the evil with which St. Jacob's was threatened by the seizure of it by its creditors. On his arrival at Jerusalem Johannes compromised with the creditors of the convent, promising them to clear off its debts in four years by yearly instalments; he then returned to Constantinople, and shewing the people what he had done, strongly advised, as a preliminary measure of economizing, to appoint new patriarchs both of that city and of Jerusalem. The Armenians then offered to elect him patriarch of Constantinople, but he hesitated to accept it, fearing as he said to meet with the same fate as preceding patriarchs who had retained their dignity but for small portions of time, and then he should be worse than destitute, having the debts of St. Jacob's to liquidate. He was then assured that he should be kept firm in his dignity if he would undertake the government of their church. He at length consented, and Johannes of Ganzak voluntarily relinquished his office. Johannes of Balesh was forthwith consecrated patriarch of Constantinople, though he had not passed

A.D. 1715. Haican era 1164.

through the intervening degree of bishop. The day after this ceremony was performed Gregory, abbot of the monastery of St. Carapiet, was appointed patriarch of Jerusalem. These two appointments were shortly after confirmed by letters patent from the Sultan.

A. D. 1717. Haican era 1166. From this period these two worthy individuals acted in concert towards reducing the debts of the church at Jerusalem, and their indefatigable exertions were at length crowned with the completion of their desires. Gregory was so zealous in this labour that he placed a heavy chain round his neck and vowed to wear it until the debts of St. Jacob's were liquidated, which he did for eight years. Hence he derived the name of Zingerli or the chain-bearer. It was customary with him on all festivals to stand in the porch of the church of the Holy Mother of God and exclaim, "Followers of Christ! Let pity touch your hearts! My mansion is mortgaged, and I have not whereon to lay my head. My place is on the throne of St. Jacob; but I am now surrounded by creditors far from my home, and there is no one to deliver me from them. Help! Followers of Christ, Oh! Help!" By this means he used to obtain large sums from the people who frequented that church, who were the more charitable from the extraordinary spectacle exhibited to them,

in one of their most considerable clergymen living in all the rigours of the must painful captivity.

A. D. 1718. Hsicon era 1167.

While the two patriarchs were thus engaged, a dreadful fire broke out in Constantinople, commencing from that part of the city called Unghaban, and spreading as far as Chinar Tipi. It lasted thirty-four hours. Fifteen thousand people perished in the flames, and fifty thousand houses were destroyed. The church of the holy Mother of God was also burnt. This unfortunate event plunged the two patriarchs into the deepest distress; for almost all the money they had collected they were obliged to expend in rebuilding this church. They at length surmounted every obstacle, and the debts being paid, the patriarch Gregory proceeded to Jerusalem where he zealously employed himself in improving the condition of his church.

Johannes the patriarch of Constantinople, after the departure of Gregory, applied himself assiduously to promote the welfare of his people. The churches of St. Michael the Archangel in the city, and St. Gregory the Illuminator, in Ghalada, being subsequently burnt to the ground, he rebuilt then with much taste and elegance. The former was finished A. D. 1730, and the latter A. D. 1732. He proved a generous patron of genius, and caused a school to be instituted in Skythar for the education

of the children of the poor. Many valuable Latin works were translated by his order into Armenian.

A. D. 1720. Haican era 1169. Discord at length reappeared amongst the Armenians in Constantinople, causing the two parties of Romanists, and those who adhered strictly to their own church, to persecute each other with the most implacable hatred. Johannes vainly endeavoured to produce peace, offering to concede any thing to the Roman Catholics if they would only attend the Armenian church on the feast days. The Romanists, however, were immoveable in their resolution to absent themselves entirely from the Armenian places of worship, upon which Johannes applied to the Turkish government for assistance to compel them to renounce their apostacy. This was productive of much bloodshed and expenditure of treasure on both sides.

CHAPTER XXV.

The exploits of David prince of the Seunies.

A. D. 1722. Haican era 1171. About this period the powers who domineered over that part of Armenia called Arzakh, and the country of the Seunies, oppressed the original inhabitants in a most intolerable manner. Of all the Armenians who resided in these countries none felt so keenly the degradation and op-

pression of his nation as David prince of the Seunies, a man of undaunted bravery and strong mental powers. Determined on making an effort to shake off the yoke which was then so galling, he secretly gathered troops, and attacking the oppressors, succeeded in expelling them from Arzakh and Seunies. He then built a fort in the village of Halizor in the country of the Seunies, and garrisoning it with a competent number for its defence, confided it to one of his followers named Mukhithar, a man of courage and great military talent. From the time of his appearing in arms until he had driven the enemies out of his country, a period of four years elapsed, during which many severely contested battles were fought between them.

In this year the enemies who had been expelled from Arzakh and Seunies, returned thither in greater numbers than had been ever before seen, in consequence of which David was deserted by almost all his followers, being left in the fort of Halizor with only seventeen men, one of whom was Mukhithar. Not at all daunted by this circumstance, he prepared to contend with the enemy with as much resolution as he had shewn in the outset of his career. Previously, however, to any battle taking place between the two parties, David was joined by a number of Armenians, who,

A. D. 1726. Haican era 1175.

like himself, detested living under the yoke of foreigners. His number in all amounted to 454 fighting men, among whom was Melick Pharsadan a valiant chief, and Ter Avietick, who although a clergyman, had been obliged by the disturbed nature of the times to take up arms, in which it is said he excelled. The castle, besides these, held many of the wives and relations of the men, together with three bishops, thirteen priests, and about forty nuns. The number of the invaders amounted to 70,000 men, many of whom were Armenians, who conceiving that resistance was fruitless had abandoned the cause of their country. These advanced and encamped near the river Halizor, intending to besiege the fortress in which David and his brave associates had placed themselves. On the number of their enemies becoming known to the people within the fort, one hundred of them basely deserted to the enemy. This, however, did not much affect the remainder, who determined to hold out while a man remained to defend the walls. The enemy crossed, surrounded the fort on all sides, and commenced battering it with artillery. David, however, defended it so well, that in the first six days the enemy lost 1,800 men, while there only fell eight of his party. The enemy perceiving that it was not possible to make a

breach in the walls, determined to attempt to scale them. For this purpose they prepared ladders of immense width, capable of holding several hundreds of men in a row, and assaulted the fort in three different places at once. They were bravely met by the besieged under the heroic David, and hundreds of them were precipitated from the walls, as they reached the top of the ladders. They were, however, so numerous, that as the foremost fell their places were immediately taken up by those who followed, and although thousands of them perished, yet their numbers appeared undiminished. David perceiving this, and fearful of the result, if they should continue to come on with the same resolution, directed Avietick and Mukhithar to take two hundred men and issue out of the fort and attack the besiegers in the rear. This order was immediately executed, and the enemy on finding themselves placed between two fires, quitted the assault and took to flight. David then with the remainder of his brave little garrison sallied out, and joining Avietick and Mukhithar went in pursuit of the fugitives. A horrible slaughter ensued, the enemy losing 13,000 men in their retreat, who were all killed by the pursuers. The whole of their camp equipage, together with forty-eight standards, fell into the hands of the victors.

Twenty-two thousand of the defeated army took refuge in Meghri. News of this being brought to Halizor, David dispatched thither a small party, consisting of but sixty-six men under the command of Avietick and Mukhithar, directing the leaders to act as circumstances should suggest On their approach to the city of Meghri, they disguised themselves, and entered it as if they were simple citizens. On looking around them, Avietick and Mukhithar discovered that the greatest disorder reigned amongst the remnant of the wing which had taken refuge here, and that it required only a little audacity to clear the city of the whole of them. Determined to signalize themselves by a bold act, they assembled their men, and seeing them well provided with arms, directed them to rendezvous at a certain spot on the dawn of the next morning. The time being arrived, the two brave leaders at the head of their little band made a furious attack on the enemy, who being taken by surprize, and uncertain of the number of their assailants, by the dim light which prevailed at that early hour, made little resistance, most of them fleeing without striking a blow. All the fugitives after escaping without the walls of Meghri directed their course toward the river Arax. Mukhithar's party kept up the pursuit with the utmost ardour, killing the invaders of their land with

the most unsparing revenge. There was a remarkably narrow defile leading to the river Arax, called Uzoum Pent, by which the wretched fugitives were obliged to pass. Hither the Armenians had gathered on the news of the expulsion and flight of the enemy from Meghri; and as the latter entered the pass, they were cut down with all the eagerness of a foe smarting under the recollection of recent oppression and bondage. Many of those who effected their way through the defile were drowned in the river: indeed this part of the enemy's army was almost annihilated. The spoil which the victors acquired after this affair was immense. Horses, camels, mules in great numbers, with a variety of all the weapons and ornaments as well of man as of beast, used in war, fell into their hands, and all was taken to David at Halizor. When the news of this brilliant affair was made known in the adjacent countries, a general rendezvous of the troops of the enemies of David and the Armenians was appointed to take place on a certain day, in the province of Golthen. Immense bodies of cavalry and infantry were hereupon marshalled, and the whole brought against the fortress of Halizor. In the mean time the Armenians residing in Seunies and Arzakh, struck with admiration at the skill and courage displayed

by David in his late contest with the enemies of his country, flocked to Halizor to assist in its defence. Unfortunately dissensions broke out amongst the adherents of this valiant and truly disinterested chief, so that on the arrival of the enemy's army before the fort, the garrison was a scene of universal discord, and it was chimerical to attempt any enterprize with followers mutually jealous of each other's pretensions. David attempted to allay the ferment amongst his men, but all was fruitless.

In this dilemma he determined to try a stratagem to annoy the enemy, so as to make them defer the erection of their batteries. Having selected sixty mares he caused them to be secretly conducted by night to the camp of the enemy and there let loose. In consequence, the stallions on which part of the cavalry were mounted broke from their picquets as soon as the mares began to neigh, and running here and there in the dark made the besieging army believe that the garrison had made a sortie. All the camp was in a state of confusion, which being perceived by David, he with a select band made a furious attack upon it. The enemy in disorder, by reason of the darkness of the night knew not the extent of the force brought against them, and making little resistance took to flight. A vast number was killed,

and all their battering train and camp equipage fell into the hands of David and his party. Thus was a second army discomfited by the resolution and genius of one man; and if he had but half of the resources possessed by his enemies, he would have restored Armenia to her right place among the political states of Asia.

The next year the enemies again took the field against David, assembling on the plains of Marad in greater numbers than before. David's followers having also increased, he boldly came out of his fortress, and took up a position near that on which his enemies were encamped. When the latter observed the Armenians, they divided their army into three parts, intending to surround them; David seeing this movement formed his small army also into three divisions, commanding all, on the advance of the enemy to turn about and make a feint of flight, in order to make them believe that they were afraid to encounter them, by which means the adverse army would be lulled into a state of carelessness. "Then" said David, "we can return and attack them!" A. D. 1727. Haican era 1176.

This was done, and the invaders imagining that the Armenians wished to avoid a battle, returned to their camp and gave themselves up to amusement. At the close of the day David returned with his army, and attacking

the enemy while they were feasting, obtained an easy victory. After a faint resistance they abandoned their camp and fled, pursued with great slaughter by the victorious Armenians. This was the last exploit which distinguished the life of the valiant David, who was thenceforward permitted to remain at ease in his fort of Halizor. He died six years after this event at the age of fifty-four. After the death of David the garrison of Halizor appointed Mukhithar their governor, but they were not so devoted to him as they had been to their deceased chief. Ter Avietick also made some pretensions to the government of the fort, and being unsuccessful in his endeavours to obtain it, began to regard Mukhithar with a feeling of jealousy. Hence a spirit of insubordination shewed itself amongst the troops, and a faction was formed against the leader, which eventually led to the entire destruction of the little band. Whilst affairs were in this condition, the enemy who had been expelled from Seunies and Arzakh again advanced and invested Halizor.

A. D. 1728. Haican era 1177.

Mukhithar, well aware of the disaffection of the garrison, despaired of being able to defend the fort, and taking the only measure which he thought would save their lives, he sent Ter Avietick with two other officers to the general of the besieging army to treat. The latter

promised not to molest the garrison, provided that they gave up the fort; and retaining Avietick in his camp, he sent the two other officers back to Mukhithar to acquaint him with his decision. The garrison on being made acquainted with the terms which had been offered, insisted that the governor should surrender the fortress the next morning. Mukhithar, however, doubting the faith of the enemy, secretly stole out of Halizor that night and fled. On the dawn of the next morning the gates of the fort were opened to the besiegers, when forgetting the sacred laws of honour, they rushed in and put all the garrison to the sword. The wife and family of Mukhithar fell into their hands, and, together with all the other women and children found in the fortress were carried away by the treacherous invaders. They levelled the castle to the ground, and then left the country. Ter Avietick was liberated and permitted to take up his residence in the village of Halizor. Mukhithar on hearing the fate of the garrison of Halizor became furious, and collecting a few troops besieged and took the great city of Ordwar, belonging to the enemy, massacring every soul he found in it. He also besieged and captured various fortified towns in Arzakh and Seunies, by which he became the terror of the enemies of his country. Superiority,

A. D. 1729. Haican era 1178.

however, in any human pursuit or profession, only serves to create private enemies. This was fatally experienced by the brave but unfortunate Mukhithar, for whilst he was reposing in the castle of Khinzorezk, after a hard contest with the enemies of his faith and his country, some miscreant treacherously assassinated him. The villain, who, (to the disgrace of the nation) was an Armenian, met with a due reward for the black deed he had committed. Conceiving that he would receive a large pecuniary recompense for having destroyed the most terrible enemy whom the Mussulmans in that quarter had ever encountered, he proceeded to Tabriz with Mukhithar's head, and shewing it to the governor of the city, claimed a reward. The governor struck with horror at the atrocity of the act, ordered the assassin to be instantly beheaded. Mukhithar's followers, on the death of their leader, dispersed. Many of the chiefs who had fought under David entered the service of the king of Persia, and several of them attained the rank of general. Some also joined the standard of another valiant Armenian chief named Johannes, who had recently appeared in arms to relieve the Armenian inhabitants of Uti and Gugars from the oppression of the Mussulman governors. He was ultimately obliged to deliver up all the strong-holds he possessed, although in the outset

of his career he had been very successful. Johannes, on finding that his exertions to ameliorate the condition of his countrymen were fruitless, went into voluntary exile, taking up his residence in the city of Astracan in Russia, where he was much honoured by the governor. Ter Avietick after residing a short time at Halizor, went with his family to Galatea, whence he proceeded alone to Rome. On his arrival at that city he applied to the Pope for absolution from the guilt with which he was stained, in having adopted a profession so opposite to his sacred calling as that of arms, in which he had been so recently engaged. Having obtained this, he returned to Galatea and there died. In this year, whilst David prince of the Seunies was at the height of his military successes, the Afghans of Ghantahar having thrown off the Persian yoke, carried their arms even to the gates of Ispahan, ravaging the country and slaughtering the inhabitants with the most unrelenting barbarity. The Armenians of New Julpha suffered exceedingly from their incursions, being obliged more than once to ransom the town.

A. D. 1722. Haican era 1171.

About this period Thamaz Kouli Khan, or Nadir Shah, as he is generally called, began to distinguish himself by the force of his military genius. He was the terror of the east, and the

scourge of the Armenians, whom he had early marked out as the objects of his hatred and abhorrence. He was assassinated in the midst of his camp, A. D. 1747, after having destroyed almost all the ancient institutions which had hitherto existed in Asia. Much contention arose among his chiefs after his decease about the succession to his power, which ended in the accession of Kherim Khan to the Persian throne, A. D. 1760.

CHAPTER XXVI.

The pontificates of Carapiet the Third, of Abraham the Second, and Abraham the Third.

A. D. 1725. Hsican era 1174. THE country about Mount Ararat was at this time so much disturbed by the incursions of banditti, and the repeated quarrels among the different petty princes who held sovereignty over it, that the pontiff Astwazatur found it dangerous always to remain at Etchmiatchin, which was the usual seat of the pontificate. Hence he led a wandering life, never remaining many days in one place for fear of his personal safety. His end was very singular. In the course of his visitations he rested a few days in the small village of Oshakan. At this time there

happened an eclipse of the moon; the pontiff with some priests went to the top of the house in which he lodged to view it to more advantage, and in the act of looking through a telescope his foot slipped and he fell over the railings which were at the edge of the house top to the ground, and was killed upon the spot. This occurred in the tenth year of his pontificate. His remains were removed to Etchmiatchin and interred in the chapel of St. Hiripsimah.

Carapiet, a native of Uln or Zeythun, archbishop of Galatea, succeeded Astwazatur in the pontificate. He was elected at Constantinople principally through the influence of the patriarch Johannes, whom he immediately after consecrated bishop. Before this Johannes had exercised the patriarchal office without having been a bishop, which was considered by many as an abomination. Carapiet some time after his election held a meeting of the clergy of Constantinople, and enacted three canons for the observance of the patriarchate of Jerusalem; he also wrote from this city to Pope Innocent the Thirteenth at Rome, signifying his obedience to the Roman Catholic church. Carapiet quietly possessed the pontificate for four years when he died at Etchmiatchin. A. D. 1725. Haican era 1174. A. D. 1727. Haican era 1176.

Abraham the Second, from the village of Khoshab in the country of Van, was then elected A. D. 1730. Haican era 1179.

pontiff. He built two tabernacles in the great church of Etchmiatchin, and dedicated them to Saint Jacob and St. Gregory the Illuminator. He died after a pontificate of five years. A year before the death of Carapiet, Zurazatik or wrong Easter occurred, which created much disturbance amongst the Greeks and Armenians. In Constantinople party fury raged so high, that the Greeks and Armenians flew to arms, when a fight ensued which terminated in the loss of two men on each side. Shortly after this event a dreadful fire broke out in Constantinople which destroyed twelve Greek churches. Two years after, nearly the whole of Ghaladia was burnt.

A. D. 1734. Haican era 1183. Abraham the Third, a native of the island of Crete, and bishop of Thekirtagh, succeeded to the pontificate on the death of the late pontiff. He was born of a Greek mother, and owed his elevation to mere accident. He had left his diocese to perform a pilgrimage to Etchmiatchin, and he so much conciliated the clergy during his residence there, that on the vacancy occurring by the death of Abraham the Second, he was unanimously chosen his successor. Some time after this he was summoned to attend Thamaz Kouli Khan on the plains of Mughan, who required him to bless his sword and gird it on him, in order to shew the absolute power he

held over the Armenians. After this ceremony was performed, Abraham was permitted to return in peace to Etchmiatchin, after receiving some presents of considerable value. Much contention arose about this period between the two parties of Armenians in Constantinople: that which leaned toward the Roman Catholic church being the less numerous and more unprotected, suffered much persecution from the other, which was dreadfully intolerant. The Greeks in the same year renewed their old claim to the convent of St. Jacob's at Jerusalem, and very nearly obtained a royal order for its restoration to them. Just before this was effected the Armenians applied to the French ambassador to intercede with the government for them, and by his influence the Greeks were baffled in their object.

A. D. 1737. Haican era 1186.

The Pontiff, Abraham the Third, died in this year, having presided over the Armenian church three years. Some of the clergy of Etchmiatchin on this event taking place, wished to elect Gregory the patriarch of Jerusalem as his successor, but others desired to appoint Lazar bishop of Smyrna, a native of Jahuk, who at that time was extremely beloved by the nation; warm disputes then arose about the succession, and another candidate started up in the person of the monk Peter, surnamed Kytheur, the late pontiff's nuncio to the Armenians of Constanti-

nople. Lazar's partizans, however, were the most numerous, and ultimately proved successful in placing their favourite in the pontifical chair.

CHAPTER XXVII.

The acts of the pontiff Lazar.

A. D. 1737. Haican era 1186. LAZAR immediately after his election left Smyrna and proceeded with great pomp to Carin, where he was received with much respect by Isaac the Armenian bishop of the city, who from a peculiar expression of his countenance had received the appellation of "Ahakin" or "the Terrible." The governor of Carin was surprised at the splendour displayed by the pontiff, and being of a malicious disposition sought to annoy him during his stay there. Having observed a superb courser in the train of Lazar, he sent to request it of him as a present, which was refused. The governor hereupon summoned him before his tribunal, and demanded of him by what authority he had assumed the title and state of pontiff of the Armenian church.

Now it happaned that Lazar had omitted applying to the Sultan for letters patent to confirm him in his office, which was no sooner known to

the governor of Carin than he ordered him to be thrown into prison, and wrote to the Vizier at Constantinople a most exaggerated account of the state and arrogance, as he termed it, which he had displayed since he left Smyrna. The Vizier on receiving the governor's report sent orders for Lazar to be immediately conveyed to Constantinople. Previously, however, to the receipt of these orders at Carin, Lazar perceiving the jeopardy in which he was placed, endeavoured to conciliate the favour of the governor; in order, if possible, to procure his release. For this purpose he presented him with the horse which he had at first requested, together with a beautiful diamond ring; and finding that the governor was extremely hostile to the Roman Catholic persuasion, he adopted such a line of conduct as almost convinced him that his prisoner was as great an enemy to it as himself. A monk named Anania, surnamed Kellechi, a creature of Lazar's, confirmed all that his master chose to say against the Roman Catholics, so that the governor conceiving that a favourable opportunity offered itself for enriching himself, made use of the pontiff's name for seizing and fining all the Armenians in the city who were suspected to be favourable to the religion be abhorred. Isaac Ahakin, the bishop, observing this persecution on foot, retired

to Basen. Lazar's intrigues, however, were doomed to suffer a mortifying result, for the governor suddenly fell sick and died. On this event taking place the magistrates of the city held a meeting, and imagining that the governor had received a visitation of the divine wrath, in consequence of his persecuting the Roman Catholics, they determined to punish the individual whom they suspected of having instigated him to it. This was the unfortunate Lazar, who was forthwith sent for, and informed that he was to be instantly led to execution. The culprit thunderstruck at this news, implored they would not put him to death without hearing him in his defence. Being permitted to speak, he very adroitly threw the whole of the blame with which he was charged upon the bishop Isaac Ahakin, and accompanying his assertions with presents of immense value to each of the magistrates, he obtained his enlargement with permission to go whither he chose. He immediately set out for Cars, followed by most of the suite with which he made his entry into Carin. He had not long departed before the orders of the Vizier arrived at the latter city, for his transmission to Constantinople. A courier was immediately dispatched to Cars to arrest him, but the pontiff having received intimation of his danger, fled into Persia.

The magistrates of Carin, however, determined to punish some one for the death of their late governor, sent a party of troops to Basen, and seized the bishop Isaac Ahakin. He was brought to the city in a most ignominious manner, his hands tied behind his back, and his legs bound below the belly of the horse on which he was mounted. He was thrown into the common gaol, where ten convicted felons were confined, who were to be executed on the arrival of a new governor at Carin. Some of the magistrates were for putting him to death without delay; others wished him to be detained in prison until the arrival of the new governor, when he could be regularly tried.

At this crisis the unfortunate Isaac, finding that his life only hung by a thread, presented petitions to the magistrates, and solemnly swore that he was innocent of the crimes alleged against him. Having raised a large sum of money amounting to about 7,000 deniers, he presented it to them, and promised if they would release him that he would pay them in a specified time as much more. After much deliberation the magistrates assented to these conditions, and Isaac was enlarged. The day after he had obtained his liberty, he called a meeting of the Armenian inhabitants of Carin, in his principal church,

and after making known the ill offices he had received at the hands of Lazar, solemnly excommunicated him; at the same time prohibiting his name from being mentioned throughout the diocese. Notwithstanding all that had occurred, Lazar had some friends at Carin who endeavoured to mollify the bishop, but it was useless. Isaac, not content with what he had done, wrote to the Vizier at Constantinople a long list of charges against the pontiff.

A. D. 1738. Haicon era 1187. In the meantime Lazar had reached Etchmiatchin, and been anointed supreme head of the Armenian church with all the pomp that the clergy in that quarter could exhibit. When news of the recent conduct of the bishop of Carin reached him, he became highly exasperated, and none can tell what evils the enmity between them might have brought upon the nation, had it not been for the monk Peter surnamed Kytheur. This man, who had been the late pontiff's nuncio at Constantinople, on being apprized of the disagreement between Lazar and Isaac, stepped in as a mediator, and by prevailing upon the former to reimburse the latter in the money which he had been obliged to give to procure his release, effected a reconciliation between them

Some few year after these events, a dispute arose between the great prince of Persia, Mah-

mud Beg, and Lazar, which nearly proved fatal to the latter. He was seized and about to be put to death by order of the king, when he procured pardon and release by paying a fine of twenty thousand thomans.

Lazar, however, was doomed to suffer more mortifications than he had ever yet experienced. The Persian Vizier or chief minister, Fetih Ali of Astapat, having taken a dislike to the Armenian pontiff, sought every means to annoy him. Finding something in Lazar's conduct which he deemed worthy of reprehension, he complained of him to his master, who forthwith sent off a courier to summon his attendance. The king at this time was in the field, and Lazar, who did not suspect that any harm was intended him, obeying the summons he had received, entered the Persian camp in great state, and pitched a splendid tent not far from that in which the monarch resided. The king, whose mind was irritated by the sinister representations of his minister, no sooner discovered that Lazar had approached him with so much confidence, than his anger knew no bounds. He ordered the pontiff to be instantly dragged before him, and his tent to be destroyed. When he saw Lazar, he directed him to be thrown on the ground and beaten on the face with an iron gauntlet. The wretched pontiff's face was by

this punishment almost crushed to pieces, scarcely a feature of it being distinguishable. He was then led to prison and not released until he had paid a fine of 1,500 thomans.

A. D. 1740. Haican era 1189. During his confinement, which lasted about five months, the pontifical duties were performed by a deputy appointed by him, named Johannes, a monk of Agulis. On his release he returned to Etchmiatchin and resumed his office.

A. D. 1741. Haican era 1190 In this year died Johannes surnamed Colot, the patriarch of Constantinople, after holding that dignity four years. He was buried at the principal entrance of the church of the Holy Illuminator, which he had rebuilt. He wrote a confession of faith during his patriarchate, and forwarded it to Rome through the medium of the Roman Catholic bishop of Constantinople.

Johannes was succeeded by his disciple the monk Jacob, surnamed Nalian, a native of the village of Zimar, in Tivrik. During Jacob's patriarchate many disputes arose amongst the Armenians in Galatea and Constantinople.

CHAPTER XXVIII.

Further acts of Lazar.

A. D. 1745. Haican era 1194.

It might to thought that a man who had suffered through the malignity and cruel disposition of a tyrant would know how to appreciate mercy better than any who had not had such painful experience. But Lazar, on the contrary, after his return to Etchmiatchin from the Persian prison, appeared to have only learned new arts of torment from his own sufferings; and one of the first acts he performed after he had resumed his office, was to cause the monks Peter Kytheur and Alexander of Constantinople, to be seized on a frivolous pretext, and severely bastinadoed. They were then thrown into prison and kept there in fetters until they had signed a paper prepared by their persecutor, in which they were forced to acknowledge debts they had never contracted, and to confess that the chastisement they had received was the due reward of offences which they had never committed. The unfortunate monks having no other alternative but to perish in prison, reluctantly affixed their names to the

disgraceful instrument which stamped their reputations with indelible infamy, and they
A. D. 1746. Haican era 1195. were then restored to liberty. A few days after this, Peter Kytheur fearing further violence from Lazar, fled to Cars, at which the pontiff was so much irritated, that he caused all the monk's intimate friends to be seized and bastinadoed. Notwithstanding these proofs of inveterate hatred which the pontiff displayed toward him, Peter was so simple as to be prevailed upon to return to Etchmiatchin, on receiving the former's assurances that no outrage was intended him. As soon as the monk arrived at Etchmiatchin, as might have been foreseen, he was placed in close confinement by order of Lazar, who would not even permit him to join in the sacred services of the church during the festival of Easter, which happened shortly after, although he entreated in the humblest manner to be allowed to do so. This was trifling to what was prepared for him. Not many days had elapsed, after Easter, when in the dead of night, a band of nine ruffians, sent by Lazar, burst into the room where the unfortunate Peter lay confined, bound him hand and foot, beat him severely with cudgels, and then shaved his beard with a razor that drew blood from his chin at every stroke. He was also removed into a dismal dungeon, and irons were placed upon his hands

and feet. Here he lay some days, receiving almost hourly, the vilest indignities which the ingenuity of the vindictive pontiff could devise, and was then transported to the isle of Sevan, where he remained in confinement six months. At the end of this period Lazar granted his release at the instance of several powerful men, who pitied his forlorn situation. Peter Kytheur then took refuge in Carin, and wrote from that place circulars to all the Armenian churches, containing a circumstantial account of all that he had suffered from the pontiff. Lazar wrote to Constantinople charging Peter with crimes of the most horrible nature, and taking praise to himself for having visited them with the punishment they merited.

This statement was soon proved false by Kytheur, who went to that city on purpose to confute it. The clergy of Etchmiatchin at length began to complain of the pontiff, and in a letter which they addressed to the patriarch of Constantinople, they represented that they could no longer bear with his iniquities. Wickedness, however, never remains long unpunished, and Lazar had now almost run his career. In the course of his persecutions, he happened to fall upon two individuals who proved as spirited as they were innocent. Unwilling to leave every thing to Lazar, they

appealed to the Persian monarch against an unjust punishment which they had received by his order. In the course of the investigation which followed, it was proved that at that moment the pontiff had in his possession a sum of money amounting to 4,000 thomans, which he had extorted from a certain Armenian named Manuchar. The king immediately ordered him to be find 5,500 thomans for his cupidity. Lazar paid 2,100 of these and then fled to Carin; the officers of the Persian monarch then seized upon the cathedral of Etchmiatchin and stripped it of its gold and silver ornaments, but all was found to be insufficient to pay the fine. They then threatened to torture the clergy residing there, unless they quickly produced the remainder of the money. The priests alarmed and distressed, scarcely knew how to act, but dreading the execution of the threat, petitioned the opulent inhabitants of Erevan to assist them, and collected from them sufficient to pay the sum demanded. An account of all Lazar's enormities was forthwith sent by them in writing to all the Armenian churches, yet he had again the effrontery to come to Etchmiatchin and resume his authority. It was not long before he renewed his persecutions.

Being informed that the two monks, Jacob of

Shamakhi and Johannes Shirachie, had been very active in dispatching the last report of his conduct to the Armenians of Constantinople, Jerusalem, &c. he exiled them from Etchmiatchin. He then drew up a flattering account of himself, and the manner in which church affairs had been carried on since his assumption of the pontifical dignity, and compelled all the clergy who were about him to sign it. Copies of this were immediately transmitted to all the churches which had just before received the report that declared his reputation to be the worst and his public acts the most disgraceful that ever Armenian pontiff had borne or performed.

Immediately after the receipt of this singular document at Constantinople, the patriarch of that city convened a meeting to discover the general feeling of the Armenian community there with respect to Lazar. The result of this was, that two monks, Peter Kytheur and Isaac Ahakin, were sent to Etchmiatchin to examine evidence there and to report accordingly. On their arrival at the seat of the pontificate, Lazar prohibited their entrance into the church, so that they were obliged to take up their residence out of Erevan. The pontiff on being made aware of the nature of their mission, drew up a long list of complaints against them,

A. D. 1748. Haican era 1197.

certified by the clergy resident at Etchmiatchin, whom he obliged to affix their signatures to the document, and immediately proceeding to Tabriz, presented it to the Persian government of the city, demanding at the same time assistance against them. The governor, who well knew the turbulent character of Lazar, wished to have as little to do with his affairs as he could; he therefore sent him back to Etchmiatchin and directed the governor of Erevan, on his arrival, to assemble the Armenian clergy and laity, and ask them whom they wished to be their pontiff; if Lazar, he was to be supported in his office, but if another, Lazar was to be deposed. Accordingly a court was held by the governor of Erevan, which was attended by Lazar, Peter, Isaac, and all the Armenians residing near Etchmiatchin. He then asked them whether they wished to keep their old pontiff, or have the one which had recently come, conceiving that either Peter or Isaac had pretensions to the pontificate. The assembly replied unanimously, that they preferred the latter, although they knew not to whom he alluded. On perceiving this sign of Lazar's unpopularity, the governor of Erevan directed him to be arrested and carried to the island of Sevan, where he was to be detained in confinement. He then desired the assembly

to retire to Etchmiatchin and there elect their pontiff. This was forthwith done, and the choice falling on Peter Kytheur he was duly anointed, and commenced the duties of his office by excommunicating his predecessor, and writing to all the Armenian churches an account of what had recently taken place in the pontificate. On the news of this arriving at Constantinople, the patriarch assembled the Armenians of that city in the church of the Holy Mother of God, and after enumerating the vile qualities of their late pontiff, solemnly anathematized him. Some individuals residing at Carin and Smyrna, notwithstanding all this, continued to testify respect to the memory of Lazar, and endeavoured to restore him to his former dignity. This was no sooner known at Etchmiatchin, than the clergy there drew up a detailed account of the principal incidents of Lazar's life, exhibiting a tissue of the most disgraceful crimes, and at the end an anathema was affixed, the whole bearing the signatures of twenty-one bishops and nineteen monks. Copies of this were distributed all over Asia, and contributed in a great measure to tranquillize the nation, by convincing them of the unworthiness of the person in whose favour some interested people wished to excite their feelings. Shortly after, Mirzà Ibrahim ascended

the Persian throne, and by the solicitations of Lazar's friends released him from the island of Sevan. Such was the cupidity of the Persian court, and so utterly regardless was it of the welfare of those submitted to its power, that not long after Lazar's release, by means of bribes, he was restored to his chair at Etchmiatchin; a royal order being issued to that effect.

Immediately after the resumption of his office, he caused Peter Kytheur to be fettered and sent to Jahuk. Here he was confined in a dungeon, and a strict order given to keep him without food. Notwithstanding this, a courageous female, Khanum Khathun, the wife of Lazar's brother Joseph a priest, contrived to convey victuals to him unnoticed. He obtained sustenance in this manner for some time, when Khanum Khathun suddenly dying he was left to his fate, and actually perished through starvation. He had held the pontifical dignity for a period of ten months, and was much beloved for the mild manner in which he conducted the duties of his high situation. Ibraham the king of Persia proved extremely hostile to the Armenians, imposing taxes of the most grievous nature upon them. The most horrible cruelties were committed on those residing in Nakhjuan, Julpha, Agulis and Shahkert; many revolts took place, which all ended in their defeat, and

only served to render the hatred of their oppressors more inveterate. Among those who distinguished themselves by more than ordinary animosity against these devoted people, were Alimertin Khan and Hassan Khan two of the principal officers in the Persian government.

CHAPTER XXIX.

Embraces the period between the pontificates of Minas and Lucas, and the squabble of Prokhoron.

WHILE the Armenians living under the dominion of Persia were harassed by the pontiff Lazar, Constantinople under the patriarch Jacob Nalian was the scene of discord and confusion. A monk of Silistria named Prokhoron, who had lately arrived from Jerusalem, having ingratiated himself with three of the most eminent of the Armenians, laid a plot with them to dispossess Jacob of the patriarchate. For this purpose the three former raised a large sum of money, and presenting it to the Vizier, requested him to appoint Prokhoron their patriarch. As it was always the policy of the Turkish governor to make the most of its patronage, letters patent were forthwith made out in favour of Prokhoron and given to his three friends. The whole of A. D. 1749. Haican era 1198.

this intrigue was kept secret till Easter Day, when all the Armenians being assembled in the church of the Mother of God, Prokhoron entered attended by a large body of Turkish troops, and was proceeding to perform the duties of patriarch, when the people astonished at what they saw, rose and exclaimed with one voice that no one but Jacob should preside over their church. A dreadful riot ensued, in which the Armenians were severely beaten by the Turkish soldiers and eventually expelled the church. Jacob was obliged to retire also, and Prokhoron took possession of his new office in triumph. The next day, however, Prokhoron was again saluted with marks of the greatest dissatisfaction, on his presenting himself at church to perform the functions of his office, the people crying out, "Long live our patriarch! Down with the intruders!" They attempted also to assault him, but he had taken the precaution to station soldiers in the garb of Armenians, amongst the congregation, so that when the tumult became so great as to threaten his person, they interfered and drove the people out of the church. News of these acts of violence and of the great dislike the Armenians bore to Prokhoron, having reached the ears of the Sultan, he issued orders for him to be immediately deposed and sent as a prisoner to the castle of Samson. This occurred in the seventh day of his patriarchate,

and the punishment he received by being deprived of his liberty was the just reward of his mean and sinister intrigues to supplant Jacob. The latter, however, to preserve the government from the charge of inconsistency, was not permitted to be restored to his dignity, but was banished to Prusa. The monk Minas of Akn, abbot of the convent of St. Carapiet in Taron, was then elected patriarch, and seemed at first to give satisfaction to all parties.

Very soon after these troubles had subsided, Gregory the patriarch of Jerusalem died, and was succeeded by Jacob the late patriarch of Constantinople, the governor offering no objection to the choice of the nation.

In this year died the pontiff Lazar, in the fourteenth year of his dignity and the third of his restoration. His successor was Minas the patriarch of Constantinople, who was elected by the consent of the whole nation, and formed by the gentleness of his manners an admirable contrast to his predecessor, whose character was blackened by almost every crime that sullies humanity. On the preferment of Minas, the monk George a native of Seunies, his deacon, was elevated to the patriarchal chair of Constantinople, a man in whose character shone every christian virtue. During the patriarchate of this highly estimable man, Iaghub a native of Akn,

A.D. 1751. Haican era 1200.

particularly distinguished himself by his extensive knowledge and unbending virtue. He resided in Constantinople and was the admiration of all the inhabitants of that city as well Turks as Armenians. In a pilgrimage which he made to Jerusalem he became acquainted with the patriarch Jacob, and was so much pleased with him that he excited his influence with the Armenians and the Vizier at Constantinople, and procured his restoration to his old patriarchate of the latter city. George was removed to Prusa, of which he was appointed bishop, and the patriarchal chair of Jerusalem was given to a monk named Theodorus, a man of eminent learning and piety. Iaghub not long after these changes, fell under the displeasure of the Turkish governor and was cruelly and unjustly put to death in Constantinople, A. D. 1752.

A. D. 1754. Haican era 1203. Minas having held the pontificate one year died, and was succeeded by Alexander a native of Constantinople, who only enjoyed his elevation eighteen months when he died.

A. D. 1755. Haican era 1204. Isaac Ahakin from the province of Khorzen, was then elected pontiff. He declined taking up his residence at Etchmiatchin, and lived nearly the first two years of his pontificate at Constantinople. Thence he removed to Carin, and continued there for three years, sometimes living in the red convent in that city, and sometimes in

that dedicated to the Holy Illuminator. This disinclination of the pontiff to reside at Etchmiatchin proved the source of much misfortune to him: for two of his private enemies, the monks Simon of Erevan, then a legate from Etchmiatchin, and Abraham of Astapat, making this a subject of complaint against him, convened a meeting of the Armenians residing in Constantinople and obtained their consent to his being deposed. The same meeting elected an individual named Jacob of Shamakhi to succeed him, and appointed the monk Abraham of Astapat their deputy to proceed to Carin, to demand of Isaac an account of the manner in which the revenues of the pontificate had been expended since his elevation to it. On the arrival of Abraham at Carin, he issued a memorandum to be read in the churches of that city, intimating the deposition of Isaac and the elevation of Jacob. Not many days after this, Isaac was spared the mortification of being called upon to account for the expenditure of the patriarchal revenues, by the hand of death, which took him off in a fit of apoplexy in the fifth year of his pontificate. His remains were interred in the convent of the Holy Illuminator in which he died.

Jacob of Shamakhi exercised the duties of pontiff for four years, when he died. He proved an excellent character, preserving peace among A. D. 1759. Haican era 1208.

his clergy during the whole period of his spiritual sway.

A. D. 1763. Haican era 1212. The next pontiff who governed the Armenian church, was Simon of Erevan, who, it will be recollected, was instrumental in depriving Isaac Ahakin of that office. Up to this period none of the Armenian pontiffs had ever written against the usages of the church of Rome. Even Lazar, that violent character, who was so hostile to the interests of the pope, never attempted to annoy the Roman see by any polemical writings after his elevation to the pontificate. Simon, however, disregarded the example of his predecessors, and declared open hostility to that faith. He wrote a work called Pastavichar (or the payer of debts), in which he hazarded a few satirical strokes against the Roman Catholic persuasion. He also made a number of alterations in the church calendar, which much disfigured it, and directed it to be used in all the Armenian churches. Some opposition was raised at Constantinople against its reception, the Armenians in that city, declaring at a meeting held in the church of Holy Mother of God, that they deemed it highly criminal to alter that form of worship which was prescribed to them by their ancestors. To show their opposition the more strongly, they reprinted the old calendar and affixed to it a

long preamble setting forth the grounds upon which they acted. In the course of a short time, however, Simon's calendar was used in all the Armenian churches.

During the patriarchate of Jacob, much dissension arose amongst the Armenians in Constantinople, in consequence of the writings of a monk named Manuel, a native of Balu, and a determined foe of every thing connected with the Roman Catholic faith. He was twice banished from that city by reason of his turbulence, and eventually died in exile.

In this year Jacob Nalian resigned the pontificate of Constantinople, and was succeeded by the monk Gregory, a native of that city, and an individual of distinguished merit. Jacob did not long survive the relinquishing of his office. Gregory, after a few years also resigned, and died in a journey which he undertook to Europe. The Armenian community of Constantinople then elected the monk Zechariah, a native of Kaghzuan, and a legate from Etchmiatchin to be their patriarch. At this period the pontiff Simon died, after presiding over the Armenian church seventeen years. A. D. 1764. Haican era 1213.

His successor was Lucas from the province of Carin, a person of distinguished merit. Since his accession to the pontifical chair many events have happened amongst the Armenians in different A. D. 1780. Haican era 1229.

parts of the world which prove that they still persevere in preserving their religious laws and ordinances unprofaned; and that they brave death and every torture with fortitude, when in opposition to their religious sentiments. An account of these we leave to others to write, humbly conceiving that we have written enough, and declaring that all our aim in this history has been to set forth the glory of the Omnipotent Lord, and the honour of the blessed Mother of God.

POSTSCRIPT.

The preceding chapter concludes the translation of father Michael Chamich's history, containing a detail of the events concerning Armenia to the year 1780. Since the publication of that author's history no one has given to the world any formal account of the changes that have happened in the country of Armenia, although the Mukhitharian society of Venice, of which Chamich was a member, doubtless possesses ample means of satisfying the curiosity of those who wish to be made acquainted with them. The Translator cannot, however, forbear endeavouring to supply this deficiency in the history of Armenia, before he presents this work to the public. By the aid of kind friends he has lately been put in possession of many valuable records respecting the church of Etchmiatchin and other public institutions in Armenia, from which he has extracted the matter contained in the following pages. Although he is aware that they do not embrace literally every incident that has marked the affairs of the ancient and venerable fraternity of Etchmiatchin, he is con-

vinced that they are authentic, and will give a correct idea of the positions which it has held since 1780.

In consequence of the tyranny which the Mahometans exercise over the Christians whom they have subjected to their power, Armenia is almost depopulated. The inhabitants seize every opportunity that occurs to leave their wretched country and settle in places under milder government. Russia being the nearest Christian power, multitudes have migrated thither, and have been uniformly treated by the Czars with as much kindness as their own native subjects. There are many thousand Armenians naturalized in that vast empire, who have risen to opulence by their industry, and not a few who have been elevated to high offices of trust by the late emperor Alexander: a proof as well of the great esteem which he entertained for the nation, as of his liberality of sentiment in regarding them as eligible to eminent situations as his own native born subjects. They possess in Moscow a well endowed college, in which the sciences are taught in the Armenian language, giving a constant means of education to the Haican students.

CHAPTER XXX.

The death of the pontiff Lucas, and the disburbances amongst the clergy about the succession to the pontificate.

LUCAS sustained his dignity with great credit to himself and much to the satisfaction of all connected with his church. From the venal disposition of the inferior clergy he experienced much uneasiness towards the close of his life. These were continually intriguing with the laity, exciting broils in families, and quarrelling with each other. From the dependent state of the head of their church, they could often brave him with impunity, certain of procuring protection from the Persian chief by a bribe, on their being threatened by the pontiff with the punishment their irregularities merited. A. D. 1798. Haican era 1247.

This was not the only subject of pain to the venerable Lucas: the Persians annually exacting from him large sums of money, which he was obliged to procure by means the most revolting to his mild disposition; by draining from the pockets of his congregation almost all that they possessed. In 1798 Lucas fell dangerously ill,

and expected that he would die. This as usual was a signal to the intriguing and ambitious to commence their operations, and the church for some time was in a state of the utmost confusion; all were debating on the choice of a successor to the pontificate. Lucas, however, to the surprize of all, recovered, and by his exertions succeeded in calming the agitation which the expectation of his death had caused. He continued in the government of the church of Etchmiatchin until his death, which happened on the 27th of December 1799. He was interred with the greatest solemnity, being attended to the grave by every individual belonging to his congregation, who all testified the sincerest regret for the loss of so excellent a man. His remains were placed by the side of those of his predecessors in the pontificate, opposite to the altar of St. Gayana.

A. D. 1799. Haican era 1248.

Immediately after the burial of Lucas, a meeting of the clergy was held in the great hall of the pontifical palace, to consider on the best means to be adopted for filling the pontifical chair. After much discussion of the merits of the several prelates of the Armenian church, the clergy resolved to offer the pontificate to Daniel of Ashtarak, patriarch of Constantinople, who had on many occasions exhibited much talent in his disputes with the Mahometans: he was, moreover, a man of ex-

A. D. 1800. Haican era 1249.

ceeding learning and piety. A bishop of Etchmiatchin, named David of Tiflis, was appointed to head a deputation of priests, to be sent to Constantinople, to acquaint Daniel of Ashtarak of the wishes of the Armenian clergy. The deputation accordingly set out for the city, and on their arrival David informed the patriarch of the object of his mission. Agreeably to the usual practice on similar occasions, Daniel appointed a day on which the deputation should be presented to him in public; and, accordingly, the pontificate of Armenia was offered to him in presence of all his congregation assembled in the patriarchal church. The Armenians of Constantinople, on finding that they were to be deprived of their patriarch, for whom they entertained the highest esteem and attachment, violently opposed his acceptance of the proffered dignity. Daniel, however, was determined to take it, yet being unwilling to leave bad feelings with his congregation amongst whom he had passed a number of years in the greatest harmony, he temporized, in hopes that he should be able to convince them of the unreasonableness of their desires in opposing his elevation to the pontifical dignity. While he was engaged in calming their minds, David, the head of the deputation, secretly resolved to endeavour to supplant the patriarch. David

was an acute intelligent man, intimately acquainted with every shade of the Turkish character. He had often shewn an aspiring disposition, but no one had ever thought that he would be guilty of such baseness as to betray a solemn trust. Circumstances, however, develope character, and perhaps it is true, that want of opportunity veils a vicious mind as well as shadows a virtuous one. David therefore waited on several of the Turkish officers who possessed influence with the Grand Signior, and by a few well applied purses of piasters, obtained their support. They represented to the Sultan the state of the Armenian church, in terms suited to forward the interests of David, and he was directed by a firman of the Divan, to assume the government of Etchmiatchin as pontiff of Armenia.

A. D. 1802. Haican era 1251. Without waiting to observe the effect of his appointment on the Armenians of Constantinople and on their respected patriarch, whom he had so infamously betrayed, he made haste to return to Etchmiatchin. Immediately after his arrival he made known to the clergy the will of the Grand Signior, and so great was the intimidation that the firman produced amongst them, that not one durst raise his voice against his appointment. Nothing in the annals of the history of Armenia parallels this

instance of want of spirit in the clergy of Etchmiatchin, this proof of their total subjection to the will of their Mahometan tyrants. David was forthwith solemnly anointed and assumed the direction of the spiritual affairs of his countrymen. He conducted himself in the most unbecoming manner, and like all who acquire power by improper means, he found that, as many of his church regarded his elevation as illegal, and obeyed him with evident reluctance, to preserve himself in the pontifical chair, he must become the tyrant of those who were subject to it. In the mean time the patriarch of Constantinople, irritated at the duplicity with which David had treated him, laid statements of the whole affair before the Divan; but so great was the influence of the usurper's supporters, that they were for some time disregarded.

Money, however, is the grand talisman by which the Turks are actuated, and the injured patriarch found that to obtain success in his appeal against the usurpation of David, nothing but bribes would avail him. These were applied with a little address, and a new firman was issued revoking the appointment of David, and confirming the previous election of Daniel. The latter then set out for Etchmiatchin accompanied by a bishop named Gregory, an individual firmly

devoted to his service, and a Turkish escort. The news of Daniel's appointment were received at Etchmiatchin a few days after his departure from Constantinople, and David immediately took measures to oppose the entrance of his rival into the pontifical church. For this purpose he directed a few of his adherents to stop Daniel at a place called Utchkilissia, or the three churches, and not to allow him to proceed further. On the latter's arrival at this place, he attempted to resist the opposition which was offered, but finding his opponent's creatures were too numerous for him to hope for success by employing force, he resolved to remain there and summon the clergy to repair thither to witness the ceremony of his consecration. This was done, and a great number of bishops, priests, and deacons, hostile to the interests of David, joined Daniel at Utchkilissia. Here he was anointed pontiff of Armenia, by bishop Gregory, the clergy from Etchmiatchin officiating in the customary manner. This was the signal of discord amongst all ranks of Armenians near the seat of the pontificate; some espousing the cause of David, others that of Daniel. David, however, was in possession of the pontifical church, and had for some time received its revenues. This circumstance gave him a decided advantage over Daniel, who had nothing to support him in

his pretensions, but the legality of them. David, perceiving that unless he could obtain other assistance than that of the few adherents he had amongst the Armenians, he should soon be obliged to relinquish the dignity which he possessed, applied to the Shah of Persia and to one of his officers, the chief of Erevan, for support against Daniel, whom he represented to be a creature of the Grand Signior, and a false pretender to the office he then filled. His statements proved of such effect, that an order was issued from the Persian court to arrest Daniel and his adherents, and place them at the disposal of David, whom it was falsely supposed he had attempted to injure without cause. The chief of Erevan made no delay in complying with his sovereign's commands, and the unfortunate Daniel was seized at Utchkilissia, together with bishop Gregory and all those who adhered to him, and brought in chains to Etchmiatchin. Now David thought himself secure in the possession of his dignity, and giving loose to every angry feeling which this opposition had excited, he treated his rival with every indignity that could possibly be exercised even on the meanest culprit. After Daniel had been in the power of his enemy a few months, the latter, fearing that by his presence at the seat of the pontificate many intrigues might be

formed prejudicial to himself, endeavoured to procure from the Persian monarch his banishment to some distant province, where he could no longer hope for success in prosecuting schemes for his aggrandizement. The king, on this second application for the exercise of his power in the affairs of the Armenian pontificate, was curious to know more particularly the nature of the dispute between the two claimants to the possession of that dignity, and accordingly determined to visit Etchmiatchin. He left Teheran with a small body of troops, and on his way to the seat of the pontificate he passed a night at a small village a short distance from it. Here, according to his own statement, he had a very extraordinary dream, which, connected with the object of his journey, exhibits one of the most wonderful coincidences on record. He imagined in his sleep that an old and venerable looking man dressed in the habit of an Armenian bishop, approached him, and in the most solemn manner placing his hands upon his head, pronounced a benediction on him for the interest which he appeared to take in the affairs of his church by visiting the pontificate. The morning after, the king proceeded to Etchmiatchin, where he was received with the greatest respect by David and the principal clergy, dressed in their sacerdotal robes. After the

monarch had asked the former a few questions respecting the cause of the enmity between him and his rival, he ordered Daniel to be brought into his presence. On his entrance the king started with astonishment: it was the living representation of the vision he had seen the preceding night. He immediately commanded Daniel to state his reasons for laying claim to the pontificate, and the cause of the inveteracy with which David pursued him. The injured and rightful pontiff, detailed every circumstance connected with the church, from the death of Lucas to that period, and drew such a picture of the perfidy of the usurper that the king shuddered with horror. David could offer nothing in his defence, for all the clergy who were present bore testimony to the truth of Daniel's statement. The king ordered him to be stripped of his robes, and driven with every mark of ignominy from his presence. Daniel was immediately proclaimed pontiff by the Persian attendants of the king, amidst the acclamations of all the Armenians at Etchmiatchin. By this act of justice order was restored in the pontificate, and all connected with it cheerfully submitted to the jurisdiction of Daniel. The Persian monarch sojourned here for a day or two and then returned to Teheran.

A. D. 1808. Hnican era 1257.

The pontificate remained in a state of compara-

tive tranquillity until the year 1808, the Persians however, still continuing to exact large sums annually from the church, threatening the extremity of violence on any demur being made to their demands. In this year Daniel was attacked by a disease of a most malignant nature, which bade defiance to every remedy, daily reducing his care-worn body. The superior clergy of Etchmiatchin observing the rapid decline of the pontiff's health, began to be alarmed lest in the event of his death David should procure sufficient interest to succeed him. In this case they were well aware that they could hope for no kind treatment from him, as they had exhibited no small tokens of satisfaction at his ejectment by the king of Persia. That intriguing individual had, from the commencement of the illness of the pontiff, been endeavouring to procure partizans at Etchmiatchin, and had been partially successful. Many of the bishops determined, rather than await the uncertain issue of the election to the pontifical chair, to quit Etchmiatchin immediately on the decease of Daniel, and not to return thither until they were assured of their personal safety. When the pontiff was made acquainted with the fears that disturbed these prelates, he summoned a meeting of the clergy, although he was then in the most de-

plorable state, and in a speech which embraced a detail of all the miseries that afflicted the church during the contentions which had happened between him and David, respecting the succession to the pontificate, he told them that to obviate a recurrence of such lamentable events, he intended to nominate his successor. The bishops and priests who were present, having signified their approbation of his intention, he named bishop Ephraim of Ashtarak, who was then in Russia, but was known to all his countrymen as a man of the most exemplary conduct, of high literary attainments, and of great influence with the Russian emperor. No objection was offered by any present to the succession of Ephraim, and a writing was immediately executed, containing the resolution of the assembled clergy of Etchmiatchin, to acknowledge him as Daniel's successor in the pontificate on the latter's death, with the reasons which urged them to that act. This document was signed by the pontiff and the bishops, and dispatched to Abbas Mirza, the heir apparent to the throne of Persia, with a letter from Daniel entreating him to procure its sanction by a royal act. Similar means were used by the pontiff to secure the countenance of Hussein Khan governor of Erevan, who from his proximity to Etchmiatchin had it in his power

to be of great service to Ephraim, should any unforeseen circumstances raise up opposition to his succession. Abbas Mirza and Hussein Khan, in reply to the applications made to them, promised to use all their influence to prevent discord from again entering the Armenian church, on account of a disputed succession to the government of it. A legate was also sent to Russia to inform Ephraim of the desires of the pontiff and clergy at Etchmiatchin. But before an answer could be returned Daniel breathed his last, exhibiting to the latest period of his existence that calmness and resignation which a life spent in true devotion can alone bestow. This event happened on the 14th of October 1808.

Notwithstanding the assurances which the clergy had received from the Persians that nothing should prevent the accession of Ephraim to the pontifical chair, many of the clergy left Etchmiatchin and emigrated to Russia and other countries, assigning as a reason for acting thus, that they feared lest David, by his machinations, might again become head of the church, and that they should be then subjected to every species of tyranny. Ephraim was informed of the pontiff's death, and his own nomination to that office, under the protection of Persia, almost at the same time. He at first refused the prof-

fered dignity, declaring that, however respectable it was in itself, the pontifical chair by the dependency in which it was kept by the Persians, was beset with thorns, and that he who filled it could know nothing but trouble and vexation. He was again and again solicited to comply with the wishes of the clergy, who persisted in refusing to appoint another. Nearly two years elapsed in negotiations between the church of Etchmiatchin and him, at the end of which period his scruples were overcome, and he agreed to accept the office on condition that the emperor of Russia was petitioned by the nation to grant him his protection. Application was forthwith made to Alexander by a great number of his Armenian subjects, many of whom held offices under his government, and he was graciously pleased to grant their request. In pursuance of this, Ephraim was directed to repair to St. Petersburgh, and on his arrival, was presented to the emperor, who assured him that he would ever consider the pontificate of Armenia as under his protection. He also promised to do all that lay in his power to promote the welfare of the Armenians in his dominions, and as a peculiar mark of his esteem for the head of their church, he conferred on Ephraim the insignia of grand cross of the imperial order of St. Catherine. On the de-

parture of Ephraim from the capital, Alexander made him a present of a set of richly embroidered pontifical robes, and 5,000 rubles, to defray the expences of his journey to Etchmiatchin. All the bishops and priests who attended Ephraim in his visit to St. Petersburgh also experienced the bounty of this noble-minded sovereign. Many were knighted, others received gold crosses enriched with precious stones, the rest were presented with robes according to their rank in the church.

A. D. 1810. Haican era 1259. In 1810 Ephraim proceeded to Etchmiatchin escorted by a strong guard of Russian soldiers. In his progress through the Russian dominions he was every where received by the inhabitants with the strongest marks of respect, Alexander having directed that every possible attention should be paid to him by all who were subject to the imperial sway. The bishops, who, as we have stated, had quitted Etchmiatchin through fear of David, joined him on his way, their apprehensions being entirely removed by the favourable manner in which he had been treated by the emperor of Russia. Ephraim arrived at Etchmiatchin on the second anniversary of the decease of the late pontiff, and immediately directed the clergy to assemble in the great church, to render thanksgivings to God for the distinguished favour with which the Russian

monarch regarded their nation. Two days after he paid a visit, attended by a large train of bishops and priests, to prince Abbas Mirza, who had recently arrived with a body of troops in the vicinity of the city of Artashat, and pitched his camp at Khor Virap, the place of the memorable imprisonment of St. Gregory the Illuminator. His Highness received him with every demonstration of respect and esteem, and repeated the assurances which he had made to Daniel, that he would preserve him in the pontificate against all pretenders. Khelauts, or dresses of honour, were, according to the oriental custom, presented to Ephraim and his followers, in presence of a great number of Persian nobles, who expressed their approbation at the munificence of their prince. It was then stipulated that the church of Etchmiatchin should pay an annual sum, amounting to about 400*l.* sterling of English money, to the Persian government, which should hold itself bound to permit the Armenians the unmolested exercise of their religion.

Ephraim, after concluding this agreement, returned to Etchmiatchin, whence, a few days afterwards, he again set out to pay a visit to Hussein Khan the governor of Erevan, whom it was of importance to conciliate, as he possessed equal means of annoying and protecting the

pontiff. Hussein Khan gave him a very cordial reception, and appeared to be much interested in the welfare of the Armenian church. He promised to do all in his power to preserve Ephraim in the calm enjoyment of his dignity, and to discountenance all attempts of his dependants to oppress the Armenians. They parted with mutual assurances of esteem, and Ephraim returned to Etchmiatchin.

While the pontiff elect was engaged in securing the good will of his powerful neighbours, preparations were making for his consecration. That ceremony was performed on the 18th of November 1810, in the great church of Etchmiatchin, in presence of a large assembly of clergy and of the lay inhabitants. Immediately after he was anointed, he offered up high mass in his pontifical robes, and when it was concluded he addressed the audience in a long speech, wherein he adverted to every event that had occurred since the decease of his predecessor. He compared the former state of the Armenian church, torn by intestine factions and a prey to the bigotted and merciless Mahometans, with the situation in which it now stood, avowedly under the protection of one of the mightiest monarchs in the world, and regarded with respect by those infidels who make it their chief glory to testify their contempt for all

christian institutions. He drew an animated picture of the prosperous condition of their brethren in Russia, which he ascribed no less to the unanimity which prevailed amongst them, than to the liberality of the government under which they lived, and then placing before their eyes as an example of the miseries which a state of disunion induces, the distress to which the people at Etchmiatchin were reduced by the contentions of David and Daniel, he exhorted them in the most affecting manner to preserve the bonds of peace and union, which he hoped their present good fortune had formed. He also declared, that as long as life should be continued to him, he would be unremitting in his endeavours to advance their temporal as well as their spiritual welfare.

Shortly after his consecration, Ephraim addressed letters to every Armenian church throughout Asia, informing his countrymen of his accession to the pontifical dignity, and recommending them to pay obedience to the constituted laws of the nations under whose government they lived, and to conform strictly to the precepts of the Gospel. The pontiff has been in quiet possession of his dignity ever since, the assurances of protection from the Russians and Persians, which were given him on his election to his high office, having never, as far as

I can understand, been violated. He is now extremely old, and according to the common course of human events, his death cannot be far off: it is to be hoped that his removal from this earthly scene will not, as before, occasion the entrance of discord into the church. Perhaps the discipline which Ephraim has introduced amongst the clergy of Etchmiatchin will prove a corrective to the malevolent passions which a disappointment of the hopes of advancement generally engenders.

Sir Robert Ker Porter, in his Travels through the East, gives the following description of the pontiff.—"The patriarch Ephraim is a venerable man, about seventy years of age; but unimpaired health and a serene countenance give him a much younger appearance. He has a high reputation for learning and piety; and enhances the value of both by much of the useful sort of knowledge which can only be gained in the world at large. He has travelled over the chief countries of Asia; and passed some time in Calcutta, during the government of Earl Cornwallis. The situation he fills is that of head over all the religious institutions of the Armenian church, in whatever parts of the globe they may be found. He is elected by the convocation of monks from the different monasteries; their assembly is called

the Synod of Cardinals; and they select the demanded patriarch from among the most venerated bishops of the church. He holds this supreme dignity till death, the intrigues of envy, or his own misconduct, displaces him; the two latter modes of translation, I trust, seldom happen."

CHAPTER XXXI.

The institution of an Armenian College in Moscow by the noble family of the Eleazars; the edition of the Armenian Scriptures at St. Petersburgh by the Bible Society of Russia.

THE cultivation of literature and the encouragement of the liberal arts are the fundamental basis on which the welfare and prosperity of a nation are constructed. Literary institutions are considered, by every civilized body of people, as the main sources from which proceed security to the state, happiness to the people, and honour to the country. Since the loss of her independence and all her political glory, Armenia began to sink into a lamentable state of degradation, which is the natural consequence of the cessation of useful learning, and the inactivity of the mental faculties. This deplorable condition of the Armenian nation

being duly considered by a noble-minded descendant of Haic, he contemplated the establishment of a literary institution on an extensive scale for the mental improvements of the Armenian youth, and the amelioration of the Haican race both in a religious and political point of view.

A. D. 1812. Haican era 1261. At this period Johannes Eleazar, an Armenian of great distinction and popularity, who was a privy counsellor to the Russian state, and grand knight of the order of Jerusalem, proposed to found an Armenian College out of his own exclusive means, under the protection of the Russian government; but owing to the many employments in which he was constantly occupied, he deferred it for some time. At length, when summoned to the upper world, he directed by his will his brother Joakim Eleazar to execute the wish of his heart in a suitable manner.

A. D. 1814. Haican era 1263. Fired with patriotic feelings, and desirous of carrying into effect the laudable object of his deceased brother, Joakim, who was at this time residing in St. Petersburgh, took his departure for Moscow. Here, by the sanction of the Russian government, Joakim laid the foundations of a most extensive and magnificent college, and after laying out more than two hundred thousand rubles from his own estate, exclusive of the sum he received from the royal

treasury (that is to say, the interest accumulated during many years, on the principal sum placed by him there, agreeably to the tenor of the last will and testament of his brother Johannes) it was completed in the year 1816.

In the beginning of this year Joakim collected Armenian youths from all the surrounding provinces, and commenced with very learned teachers to instruct them to the glory of the beneficent God. The Eleazarian college has now attained a state of perfection. The pupils belonging to it have acquired knowledge in the sciences and in the learned languages. It is necessary to give here a detailed account of the internal and external economy of this magnificent institution, together with an exact view of the edifice, for the general information of the readers. By this the public will be enabled to judge how far the patriotic efforts of the noble family of the Eleazars are to be appreciated, and how greatly the Armenian nation will eventually be benefited by the existence of this interesting institution. A. D. 1817. Hnican era 1266.

The Eleazarian College so established by the will of that distinguised patriot Johannes, and carried into execution by his worthy brother Joakim, has now a fund of two hundred thousand rubles, or two hundred and eighty thousand piasters in the royal treasury; the annual interest

thereof is ten thousand rubles; or fourteen thousand piasters. To this amount a further sum was added by Joakim, to enable the college to accommodate and educate thirty orphan and indigent youth of the Armenian nation.

Joakim, in a patriotic address to his countrymen, of which we have availed ourselves in gleaning these particulars, says, "As I am unable to attend personally to the management of the institution, in all its branches, on account of the multiplicity of business that I have in hand, and on account of my advanced age, I have entrusted the whole management thereof to the care of my first and second sons, Johannes, a counsellor and knight; and Catchick, also a counsellor, brevet captain and chevalier. They have both been educated in one of the first Russian colleges, and are well qualified to advance the object of the institution in every respect. They have, to aid their important labours, appointed a committee, which consists of the most distinguished, respectable and learned men of the country, and of the professors of the royal academies of Moscow, assisted by our learned and highly respected Dr. Scrovbey, sent expressly by his holiness Ephraim, the pontiff of all Armenia, to cooperate jointly with my sons, and superintend the college."

The institution receives Armenian youths as well as other students from foreign nations, all of whom learn there the Armenian, Russian, Latin, French and German languages. The course of education ends in six or seven years, more or less, according to the capacity of the students. Thirty Armenian youths are gratuitously supported. Besides grammar and rhetoric, they are instructed in geography, history, mathematics, logic, drawing, and other liberal arts and sciences. Some of them, who may be inclined to enter into clerical orders, may also learn theology, whereby the light of the gospel will be more profusely shed over the numerous flock of the Armenian church. All the students, with the exception of clerical students, may, after fulfilling the above course of education, devote themselves to the profession of a soldier, lawyer, physician, writer, teacher, merchant, &c. according to the wish of their parents or their own inclinations.

The annual charge for every Armenian, is 600 rubles. Children sent by their parents and relations, paying the above sum, are admitted; and care is taken of their health. They are instructed in all the above mentioned sciences, their parents supplying them with clothing. It is to be understood, that those who are to be sent to the

institution, are to be from eleven to fourteen years of age, and in every respect in good health, intelligent and good, and to be able at least to read and write the Armenian language.

From the following paragraph, which concludes the address of Joakim Eleazar, it will evidently appear how that noble spirited individual is distinguished for patriotism and generosity. " I deem it proper to state the circumstances of the institution for your information, my esteemed and learning-loving Armenian nation; that after rendering thanks to the Bestower of all good, you may imitate the conduct of that celebrated woman mentioned in the gospel, by contributing your mite and your cooperation towards the further promotion and improvement of the academy. I have done as much as was in my power to contribute towards the accomplishment of the objects anticipated for the edification of the youth of our nation; it now depends wholly on you to extend the capabilities of the institution beyond what has been already done. Should any of you wish to send any sum by way of contribution to the college in the name of God, and to the honour of our nation, the college will then be able to increase the limited number of gratuitous students from thirty to forty or even fifty. If any of our nation will

present to the college, printed or manuscript books or pamphlets, such as histories, narratives, commentaries, &c. he may be assured of their being carefully preserved by us in our rich library, (for which I have laid out more than twenty thousand rubles) and the title page of such book or pamphlet shall bear the name of the donor; and I will, together with the committee, acknowledge our thanks to him in a separate letter. 'Should any person incline to bequeath, by will, any contribution for the promotion and increase of the pupils of this college, he shall be entitled to our thanks, and his name shall be recorded from generation to generation."

Here I cannot but most joyfully congratulate my countrymen at large on the happy existence of this most interesting institution. Though deprived of our political glory, though subjected to the slavish yoke of vile barbarians, and being for centuries sojourners and helpless wanderers over the face of the globe, yet we must cheer our hearts with the rays of comfort, so brightly beaming from the patriotism of the noble family of the Eleazars. Let us comfort ourselves with the recollection, that the gradual march of education, aided by unanimity and patriotism, will gradually tend to promote the independence and glory of Armenia. Let us confide in the

wisdom of the Omnipotent, that a better destiny awaits the unhappy country of Armenia, and that her former days of honour and glory will return refulgently after the benighted times of gloom and tempest. Let us ardently hope, that the students trained in the above college in the principles of piety, patriotism, and liberty, will become ornaments to their country and instruments for the regeneration of their lost independence. They will feel the heavy shackles of their mercenary oppressors, and will one day nobly struggle to throw off the yoke of their infidel rulers. Posterity will do honour to the memory of the founders of this college, and engrave the names of the Eleazars in golden letters.

A. D. 1817. Haican era 1266. Among the various useful institutions founded in christian and civilized countries, that of bible societies claims the preeminence, and is worthy of the attention and patronage of every sincere christian. It is no less remarkable than gratifying to observe, that the christian powers of the West, amidst a variety of state affairs, have not neglected to study the fundamental duty they owe to their Creator, the grand cause of the word of God. Inspired by divine love, the christian sovereigns, though differing in political opinions, are united in heart as that of one man, to promote the promulgation of the word

of God among the nations of the earth, by instituting bible societies in various parts of the globe, and publishing by charitable contributions innumerable copies of the Holy Scriptures in various ancient and modern languages for the spiritual good of all denominations.

In this year the Bible Society of Russia resolved to publish the Holy Scriptures in the ancient Armenian language, which resolution considering the great scarcity of that sacred volume then prevalent in Armenia, was calculated to contribute considerably to the spiritual welfare of the Armenian nation at large. In deference to the supreme governor of the Armenian church, the Society communicated their intention to his holiness Ephraim, who, viewing the proposal as full of heavenly grace and comfort, most readily consented to their praise-worthy resolution, and expressed his readiness to afford every assistance in his power both in the publication and distribution of the sacred volume in the various parts of Armenia. Thus the fifth * edition of our bible was published in St. Petersburgh under the auspices of his holiness Ephraim. To shew how warmly the present pontiff of Armenia is interested in the

* The Bible was first edited at Amsterdam by Dr. Voskan; the second edition was printed in Venice; the third in Constantinople; the fourth in Venice; and the sixth in Serampore.

cause of the Bible, and how greatly he appreciates the efforts of others in the prosecution of that grand object of christianity, we can do no better than subjoin here the copy of the answer written by him to the president of the Russian Bible Society.

"With great pleasure and inexpressible satisfaction we learn that his imperial majesty, Alexander the First, emperor of all the Russias, in addition to his many humane and charitable acts and paternal favours already bestowed upon the Armenian nation, has graciously vouchsafed to found the Russian and Foreign Bible Society, of which institution your excellency is the distinguished president, for the purpose of translating, publishing, and distributing the word of God in various languages. It is a source of great consolation to us to observe, that by this laudable act of the Society, the great scarcity of the Armenian Bible will happily be removed. The value of the intended publication of the Armenian Bible is particularly enhanced by the consideration, that it will prove an inestimable boon to the Armenians, who, residing for several years in the Persian and Turkish dominions, have long wanted the joyful tidings of the Holy Scriptures. Impressed with a sense of gratitude, we take this opportunity of returning our sincere thanks and

heartfelt acknowledgements to his Imperial Majesty for the signal favours he intends to bestow on the Armenian church, by multiplying the copies of the sacred volume in the Armenian language. We think it necessary to state, for the satisfaction of your Society, that immediately after we were informed of your laudable design, we sent communications to the Armenians situated in various parts of the world, forwarding a copy of your letter, and congratulating them on the happy circumstance of publishing the word of God in their own language. Indeed this charitable design of your Society is full of heavenly grace and worthy of the attention of every christian. We are ardently desirous of participating in your laudable endeavours, by affording you every assistance in our power. We beg your Society will be pleased to accept 2,000 rubles on our part, which we contribute from our annual revenues, as our mite to the realization of your laudable object. Which sum we have this day drawn on bishop Johannes, with instructions to afford you every assistance in his power in the publication of the Armenian Bible.

"With due submission and sincere gratitude,

"We remain, &c.

"EPHRAIM,

"*Pontiff of all the Armenians.*"

CHAPTER XXXII.

*The cruel murder of Simon Hyrapiet.**

A. D. 1824. Haican era 1273.

At this period a most barbarous and unprovoked murder was committed by a fiendish

* Simon Hyrapiet was the son of the former *Kalanthar* or chief of Julpha. For many years he had been in the service of Amini Dowlah, the governor of Ispahan, who deprived him of his property in order to liquidate his unjust demands against him. Simon Hyrapiet consequently became involved in debt. A short time after this, the governor again honoured him publicly, appointed him president over his villages in Pheriah, and gave him various titles of distinction for his faithful services. The last of these was *Zabeth* of Pheriah, and he had many villages under his power, chiefly inhabited by the Armenians and Persians.

He was an industrious and diligent man; although his education had been by no means liberal, he was endowed by nature with penetration and eloquence, and was conversant with the laws of the Persians. As he was bold in public speaking, his assistance was sought by many aggrieved persons, not only from among the Armenians, of whose rights he was a protector both in his public and private capacity, but also from among the Persians, to whom he gratuitously rendered every assistance in his power, a circumstance very uncommon in Persia. Those whom he had befriended, and his dependants, particularly the Armenians, whom he had entirely exempted from the tyranny of the Persians, were very grateful to him. Many great chiefs of villages respected him, and durst not molest the Armenians, lest they should incur his displeasure and be subjected to his vengeance.

Persian on the person of one of the Armenian worthies of Julpha,* in the vicinity of the city of Ispahan. The bare recollection of this cruelty is enough to astonish the mind of every true christian and philanthropist. This act of barbarity is no less aggravated by the innocence of the individual who fell a victim to the fury of the infidel than by the sanctity of the spot where the black crime was committed.

* Julpha is a village near Ispahan, situated about two miles from the city, and separated from it by the river Zendeh Roud. The late celebrated Monsieur Langlés gives the following description of it in a work lately published at Paris. Quant à cette belle et industrieuse colonie d'Arméniens transporté, en 1604, par Abâs le Grand, de l'ancienne *Djulfah* جلفه en Turkie, dans un faubourg d'Ispahân, nommé aussi depuis Djulfah, et situé sur les bords du Zendeh Roud زنده رود sa population se monta, en moins de six ans, à 5,000 ames, dirigées par deux évêques avec un grand nombre de prêtres, et divisées en sept paroisses. Enfin cette colonie s'est montée à douze mille ames en deux mille cinq cents familles, pour la plupart actives, commerçantes et opulentes; il serait difficile aujourd'hui d'en compter cinq cents, et d'en trouver dans ce petit nombre quelquesunes au-dessus de l'indigence. Les autres individus de la même nation, répandus dans le reste du royaume, ont diminué dans une proportion encore plus affligeante. M. Malcolm affirme qu'un dénombrement fait par ordre du Gouvernement, il y a peu d'années, n'a presenté que douze mille trois cent quatre vingt trois individus, c'est-à-dire, au plus la sixième partie de la population avant la trop memorable invasion des montagnards du Candahâr.

On Tuesday the ninth of November 1824, at 9 P. M. Hadji Hashim Khan, * accompanied by another Khan, six respectable persons, and many armed attendants, came into the Armenian convent of Julpha. He entered the church and ordered several musicians whom he had brought with him, to play on their instruments. Alas for the honour of the Armenian church, thus fearlessly polluted by the daring encroachment of an infidel! Well has the prince †

* Hadji Hashim Khan is the son of Rejeballi Khan of Lombun, and brother-in-law of the governor of Ispahan. He is of the tribe of Lore, and the head of a body of people belonging to that tribe, known by the appellation of *Shiruni*. In former times this tribe was inconsiderable, but now, in consequence of their leader Hadji Hashim Khan being related to the governor of Ispahan, they have acquired considerable influence and power. The audacity of Hadji Hashim Khan was carried to such a height, that he sometimes made incursions into the city of Ispahan, plundered the shops, burned the houses, beat, stabbed and killed many persons with impunity. Nay, he was so powerful, that if the commonest individual of Lombun should beat or stab a respectable citizen of Ispahan, and that too in the presence of numerous spectators, no one would dare to hold the hand of the aggressor, through fear of Hadji Hashim Khan, lest he should be exposed to the peril of death. Consequently the people of Lombun used to molest the citizens without fear, and disturb the inhabitants of the neighbouring places with impunity.

† Nierses the Graceful in his Laments on the destruction of the city of Edessa by the infidel moslems.

of our poets exclaimed on a similar melancholy occasion,

> "Close by the altar, in the sacred fane,
> Where daily God's own paschal lamb is slain,
> Hadji, the impious, made vile harlots sing,
> And drunken broils throughout the temple ring!"

Soon after the arrival of the impious Khan, the venerable prelate Carapiet, the monk Gregory, Simon Hyrapiet, and his brother-in-law Woskan-Astwazatur, went to see him. Two hours after this, Simon Hyrapiet moved with indignation at the impiety of the Khan, who thus profaned the temple of the Lord by the presence of vile and drunken minstrels, three times attempted to leave the company of the Khan. Hadji Hashim said to him, *Sileymun* (Simon) where are you going? Simon Hyrapiet approached him, and whispering something in his ear, desired him to observe the sanctity of the house of God, and remove the musicians from the church. Shortly after, the Khan ordered his attendants to bind the hands of Simon Hyrapiet and take him out. This cruel order was immediately obeyed. The venerable prelate, the monk Gregory, and the unknown Khan, began to intercede with Hadji Hashim Khan on behalf of Simon Hyrapiet. Their intercessions were successful. Hadji ordered

Simon Hyrapiet to be brought in again: he made some presents to Woskan Astwazatur and his son Zechariah, whom he desired to take a seat near him.

After a few minutes the colour of Hadji Hashim Khan changed, and he began to vent many angry expressions against the governor of Ispahan. It was immediately concluded that his visit was not unpremeditated, and it plainly appeared from his words that he was at enmity with the governor. At this moment he turned towards Simon Hyrapiet, and said, "you seem to boast of the power of the governor, but I shall reduce you to extreme poverty." The abovementioned persons began again to intercede for Simon Hyrapiet, asking the Khan's pardon, and saying that they were ready to suffer whatever punishment he might choose to inflict on Simon Hyrapiet. The prelate and the monk Gregory frequently repeated their petition, in the hope of rescuing an innocent man, but the obdurate Khan paid on attention to their solicitations. He rose from his seat angrily, and said to the prelate, "I think I shall never come again to your convent, therefore accept my last farewell." Having said *Khoda hafiz*, he mounted his horse and left the convent.

The clergymen, in honour to the Khan, ac-

companied him as far as the road of Ghasbènz. The unfortunate Simon Hyrapiet was taken by the servants of the Khan, and tied to the gate of the convent. The prelate cried after the Khan, entreating him to pardon and spare the life of Simon Hyrapiet, but he remained deaf to his intreaties, and having turned towards the prelate, desired him not to say another word on the subject, and angrily ordered him to return to his convent. The prelate seeing that his endeavours and solicitations were of no avail, returned to the convent weeping and in despair. On seeing Hyrapiet stripped and tied to a tree at the gate of the convent, he fainted and fell motionless on the ground. After some minutes, he came to himself, and began to solicit the executioners to set the innocent man at liberty, promising them to give a great ransom, but they were neither moved by his solicitations nor promises. They indeed resembled butchers, to whose fury Simon Hyrapiet fell a victim like an innocent lamb. The cruel Lores forcibly dragged away the prelate from the spot of execution, terrified him by the discharge of their fire-arms, compelled him to reenter the convent, and shut the gates. The conventuals waited with sorrow and impatience to know the result of the unfortunate affair. At this time a report was spread, that Woskan Astwazatur

and his son Zechariah were taken up by the people of the Khan. The clergymen were at a loss and knew not what to do. If they should attempt to come out from the convent, they were in danger of being shot; because Hadji Hashim Khan had given strict injunctions that no one should be allowed to apply to him for redress, and had retired to a tavern, where he passed the night in eating and drinking, while the clergymen in the convents did not enjoy an hour's rest through fear and anxiety.

On the following morning, it was generally known, that after the clergymen had been forcibly shut up in the convent, the ruthless butchers had untied Simon Hyrapiet from the tree, shot him with a musket, wounded him in many places with their swords, separated his head from his body, and thrown them into a pit! On the circulation of this report, Julphha was in a dreadful state of confusion. The Armenians in a body repaired to the convent, and having gone to the ruinous part of Julpha, made a search for the body of the deceased; but being unable to discover it they returned to their respective homes.

After divine service the Thavildar and Isakhanbeg, accompanied by twenty horsemen, came to Julpha by order of the governor of

Ispahan. They took the venerable prelate and Woskan Astwazatur and carried them to the city. The governor first enquired of Woskan respecting the occurrences of the preceding night; but the latter through fear pleaded ignorance of the affair. The governor reprimanded him, saying, " you have given your mule and your wife's ornaments as a ransom for your person, and do you now plead ignorance in my presence?" After which the governor retired with the venerable prelate, and held a long conference with him on the subject; and when he became fully acquainted with the circumstances, he intrusted the two Armenians to the care of Isakhanbeg, who treated them with honour and civility.

At eight o'clock in the evening it was rumoured that Hadji Hashim Khan was coming again to Julpha. While the poor inhabitants were perplexed with fear and anxiety, and the horrors of the preceding night were fresh in their minds, the discharge of fire-arms was distinctly heard. It was understood that he was at the tavern, from whence he sent for the members of the convent. He desired the monk Gregory and his companion Phanus to take a seat near him. They entertained great dread and apprehension of the Khan, but Halu Nazar Ali, his uncle, quieted their fears and en-

couraged them. The Khan enquired for the prelate and Woskan, but was told by the monk Gregory, that the governor had sent twenty horsemen for them and carried them to the city. On hearing this, the Khan ordered his servants to go immediately and destroy the house of Woskan, and exact a fine of five hundred rupees from his wife. Halu Nazar Ali and the monk Gregory with many solicitations appeased his anger, and he revoked his order. He expressed feelings of indignation and resentment against the governor of Ispahan: finally he sent his people to break down the houses of some of the citizens and the Armenians resident at Julpha. At ten o' clock the same night he set out from thence, and repaired to the city of Ispahan. While he was passing the gate of the government house, he met a number of camels, which he ordered to be destroyed. His people stole a few loads of rice which they met in the road, and having pillaged a shop, went to their respective quarters. Although these occurrences occasioned a great uproar and tumult, not a single soul durst come out of the house of the governor, to check the presumptuous aggression of this rebellious Khan.

The governor twice encouraged the prelate, and promised to bring about a reformation and punish the aggressor. Several persons being

suspected of treachery and participation in this unfortunate affair were imprisoned by order of the governor. Halu Nazar Ali was reprimanded and severely threatened.

Should the reader enquire respecting the present situation of the Armenians at Julpha, without giving a long description, it might be laconically answered, that they are there like dead bodies without burial.

On the 12th of the same month, the body of Simon Hyrapiet was taken from the pit of Charazar. Information of this was immediately sent to the governor, who ordered Isakhanbeg to go and examine the wounds. He, having examined the body before numerous spectators, ordered it to be buried in the church yard of Meydan. On the 14th of the same month his head was discovered, and deposited with the body.

CHAPTER XXXIII.

The punishment of Hadji Hashim Khan, the murderer.

THE justice of Providence is never known to be withheld from fallen innocence, though the tyranny from which it suffers may for a while be allowed to exult in its temporary triumph. A. D. 1825. Haican era 1274.

The power of vengeance, which only belongs to the Supreme Being, will sooner or later overtake the offender, though an inferior power be chosen as an instrument for punishing the offence.

At this period, the king of Persia, Futti Ali Shah, made an excursion into the city of Ispahan. On Maundy Thursday his majesty entered the city with great honours and a pompous retinue, and visited Julpha on the Easter Sunday. On his entering into the convent of the Holy Saviour, he began to enquire of the venerable Armenian prelate and the respectable gentlemen of that nation who were assembled there on this occasion, concerning their situation and manner of living under his protection. His majesty said, "I have heard that Hadji Hashim Khan has caused you great molestation and injury, and has murdered a respectable individual of your nation." The lay Armenians on hearing this expression from the mouth of the Shah fell on the ground in silent prostration. The Shah issued orders for the arrest of that wicked man Hadji Hashim Khan, who was brought into the presence of the king in the course of a very short time, bound in fetters. The king after having investigated the matter, and found Hadji Hashim guilty of the blackest and most unheard of crimes, ordered him to be exposed to the rack; and that the severest

torments should be inflicted on him. He accordingly suffered the utmost rigour of the law: his beard was shaved without water,* and with a blunt razor: his nose was slit open, and a black cord was passed through it; he was placed on an ass, with his head towards its rump, holding the tail of the animal in his hands, and carried through all the markets amidst the scorn and ridicule of the spectators, and to the terror of the wicked. He underwent the severe punishment of the bastinado on the high road called Ghaysery. His eyes were plucked out and his ears cut off. His body was branded with a red hot iron, and he was fined ten lacs of rupees and three hundred head of cattle. He was confined in the criminal goal, and it was generally believed that he would forfeit his life for the blood of the innocent people who fell victims to his ferocity. The father, uncle, and the whole of the relatives of the culprit were also put in confinement; together with all the respectable people of his tribe. The property of the criminal was seized by the government; among which were discovered goods belonging to different individuals, whom the ruthless Hadji had plundered and robbed. The goods were returned to their respective owners by order of the government.

* The Asiatics shave by moistening the hair with water.

The people of Lombun fled on learning the arrest of their chief and leader Hadji Hashim Khan. The government sent out a detachment of troops to overtake them, and bring them to condign punishment. The governor of Ispahan, Amini Dowlah, was deprived of his office, and Iussuf Khan was appointed in his stead. The iniquities of Hadji Hashim had reached the highest pitch of intolerable enormity; and he was justly punished for his offences. Like the flinty-hearted Pharaoh, he did not cease from committing acts of cruelty till the measure of his sins was completed, and he was overwhelmed with the waves of heavenly vengeance. He was the pest of the country, and a curse to the unfortunate Armenians in particular. The blood of the lamented Simon Hyrapiet called loudly for vengeance; and the voice of his blood ascended up to heaven. Unfortunate man! he fell a victim in the cause of the christian religion and of his nation. He is to be considered as a martyr; for he was murdered while defending the sanctuary of our holy religion from pollution.

The Shah immediately caused a proclamation to be made throughout the city, that whosoever after molested his subjects, or injured the Armenians, should suffer punishment, similar to that inflicted on the wicked man Hadji Hashim.

All this is certainly characteristic of the determined resolution of the Shah to maintain the peace and quiet of his people.

Though the series of severe punishments enumerated above are highly revolting to human nature, yet when the welfare and safety of a body of people are duly considered, a terrible example of this nature is now and then necessary to keep the unprincipled barbarians of Persia in awe and reverence of the established laws of the kingdom.

CHAPTER XXXIV.

The present deplorable state of Armenia, both in a religious and political point of view.

THE nearer we approach to the end of the melancholy events that have occurred in the land of our ancestors, the more our feelings are excited at the diminished splendour of its civil and ecclesiastical glory. Of all the magnificence of ancient Armenia, the dignity of her church alone was happily preserved in the regular succession of the pontiffs of Etchmiatchin, who usually exercised their authority in the proper seat of their spiritual government; a circumstance which proved a source of the greatest comfort to the

A. D. 182 Haican era 1276.

scattered sons of Haic. But alas for the honour of the Armenian nation! they now see themselves deprived of this only comfort also. For several years past the debts of the see of Etchmiatchin having accumulated to an enormous sum, and the creditors being incessant in their demands, the venerable pontiff was placed in a situation of the utmost perplexity and inconvenience. Having no other alternative, the holy and hoary-headed Ephraim was obliged a few years ago to quit the usual seat of the pontifical government; and accompanied by a number of archbishops and bishops proceeded to the convent of Haghbat, near that of Sanahin, where he holds his residence to this day. Notwithstanding the urgent solicitations of several of the clergy and laity, who feel an intense interest in the welfare of the pontificate, Ephraim is determined not to quit the place of his retirement until means are provided for the liquidation of his daily accumulating debts, being also apprehensive of the plots and intrigues of his enemies.

In bringing the period of our history to a close, our last melancholy task is to take a brief retrospective view of the principal events which have occurred in the once happy land of our ancestors. At the present moment, when we trace back the days of honour and glory of our mother country Armenia, when

we reflect on the liberty and independence which once exalted the sons of Haic among the powerful nations of the world, feelings of sympathy and regret are naturally excited in our bosoms at the lamentable degradation to which she is now reduced, and the piteous expatriation of her once noble and independent sons is as much to be deplored.

We have seen Armenia in the fullest enjoyment of power, independence, liberty, and happiness. Her sovereign rulers with judicious policy and wisdom protected their country from the violence of invaders, spreading terror and destruction in the country of those who attempted to trample on the sacred rights of Armenian liberty. Her populous cities, her fertile provinces, her impregnable castles were once objects of jealousy to her aspiring and ambitious rivals. Her churches, protected by the vigilance of the pious descendants of St. Gregory the Illuminator, cheerfully chaunted the praises of the Almighty; their lofty spires rising into the air in token of the exalted state of christian religion. Her pastors girded with virtuous principles, godliness, and sobriety proclaimed the glad tidings of the Gospel through all parts of the country, keeping their spiritual flocks in the exercise of piety and in the fear of God. Her sons, endowed with

a lofty and independent spirit, were lords of their country; they spurned the least idea of slavery or servitude to foreign masters. Her daughters, lovely as the rising morn, harmless as the innocent dove, brought up under her own fostering and maternal care, were once the boast and glory of the sons of Haic. In short every thing was happily cemented together in Armenia, to constitute her national glory and her national happiness. But alas! the destructive hand of time has mouldered into dust the pillars of the mighty empire of Armenia; and the general havock has left no traces of her magnificence, except the mouldering wreck of the stately structure, as a mournful monument of her ancient greatness, where every traveller of the race of Haic is invited to give way to feelings of sympathy, and mingle the dew of his heart with the earth of his dearly beloved country. When we consider the zenith of the glory of Armenia which we have seen in the course of our history, and when we consider the downfall of her political honours, which we feel in the present lamentable days of our national slavery, surely the contrast is strikingly affecting, and the thought gives way to sorrow and lamentation.

Armenia! Armenia! once the happy residence of my majestic sires! once the sure asylum

of the dearest rights of thy children! I weep over thy fallen greatness! I weep over thy departed power! I weep over thy lost independence! No more do I see the powerful arm of thy mighty kings stretched out to protect thy breast from violation by a hostile foe; for the anger of the Lord has removed power from the sons of Haic, and like the sinful Children of Israel, delivered them into the hands of their oppressors. No more do I see the strength and security of thy fortifications; for disunion and treason have betrayed them to merciless invaders. No more do I hear the glad tidings of the Gospel boldly proclaimed; for the hand of tyranny has gagged the mouths of its zealous preachers. The corners of thy churches have ceased to echo the praises of the heavenly Lord; for the cruel Moslems have converted them into mosques and minarets. No more do I see thy rising steeples mocking with their height the ambient air and winds; for the redeeming cross is pulled down by our barbaric oppressors, and replaced by the vile crescent of the Impostor, who has shed the blood of myriads of christians. No more do I see the splendour and liberty of thy noble sons; for they have been captured by usurpers, and like herds of cattle led into the worst captivity. Unlike the slaves of Africa and the

New World, whom the cupidity of their enslavers only exposed in a slave-market, they were dragged by their mercenary captors to scenes of the vilest pollution and degradation, at the very thought of which human nature recoils! No more do I see thy beautiful virgins in their former state of protection and security, for they are placed in hourly danger of being torn away from thy maternal breast by barbarous Mohammedans for the gratification of their lust. Oh my country! Oh our common mother Armenia! a name dearer to my heart and sweeter to my ears than the names of all other countries; deprived of all the excellent characteristics, which are essentially necessary to constitute the political honour, influence, and happiness of a state—a disconsolate widow among the sister powers, who, though once jealous of thy elevated dignity, are now far from stretching towards thee the arm of sisterly protection, or affording the balm of comfort in thy afflicting widowhood—well has the inspired prophet Jeremiah represented thy destitute condition: "How doth the city sit solitary that was full of people! how is she become as a widow; she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none

to comfort her: all her friends have dealt treacherously with her; they are become her enemies."*

Had I the pen of our renowned ancestor, the immortal Moses of Khoren, how could I lament over the miseries to which our dearest mother Armenia is subjected in the present age, as he wept in mournful strains on her former inferior calamity, the extinction of royalty from the house of the Arsacidæ!† The elevated dignity of honour and independence to which Armenia was raised by the valour and gallantry of her heroic sons was shaken to the ground by the thunder-storm of civil and foreign wars. Armenia fell in the shock: grand was her fall. She suffered from the united force of internal and external commotions, and great is her suffering. Thus the stupendous fabric of our independence and political glory was razed to the ground, and all our dearest hopes were buried in its ruins. Liberty gave way to slavery, knowledge was succeeded by ignorance, justice was superseded by oppression, and anarchy took place of tranquillity. Our unhappy country sits amidst general mourning; our laws are trampled upon; our religion is abused; our rights are violated; our possessions are usurped by mercenary tyrants. The country of Ararat, whose mountains once echoed with the

* Lament. Jerem. chap. I. v. 1 and 2.

† Moses Chor. Lib. III. cap. 68.

shouts of her happy and contented inhabitants is now groaning under the treble fetters of the arbitrary powers who hold unlawful dominion over her. Her expatriated sons sinking under the weight of their sufferings, with respondent voice meet the groans of their afflicted mother. Will this state of servitude continue for ever? Is there no prospect held out for the regeneration of the country of Armenia? Will the sons of Haic be for ever wretched wanderers over the surface of the globe? No. Better destinies await the fate of the unhappy Armenian nation; a better change will take place in her political condition. When the wrath of the Almighty, which we have justly incurred, is appeased, when the light of His countenance restores to us unanimity, patriotism, and power, then shall the sons of Haic see an extensive field before them, in which they will bravely contend for their country and religion; then shall the gallant Haicans inspirited with divine zeal pull down the pale crescent of the Impostor and exalt the redeeming cross; then a new Maccabee shall be sent to rule over the country of Ararat by the mercy of God, to whom be honour and everlasting glory, Amen!

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